

A SHORT
VIEW
Of the WHOLE
Scripture HISTORY:
WITH
A Continuation of the JEWISH Affairs
from the *Old Testament*, till the Time
of CHRIST;
AND
An Account of the chief PROPHECIES
that relate to Him:

Represented in a Way of QUESTION
and ANSWER.

Illustrated with various REMARKS on the History
and the Religion of the PATRIARCHS,
JEWS and CHRISTIANS; and on the Laws,
Government, Sects, Customs, and Writings of
the JEWS; and adorned with Figures relating
to their Camp, Tabernacle, and worship.

By I. WATTS, D. D. *R*

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T H E
P R E F A C E,
S H E W I N G

The Design of such a Short View of
Scripture-History, and the Advantages
of it.

THE Holy Scripture is divided into
two Books, which are commonly
called the Old Testament and the
New. And as each of these Books
contains several Articles or Propositions which
God has revealed to Men for the Direction of
their Faith and Practice in the successive Ages of
the World; so there are several Histories al-
so contained in them, or Narratives of the Life
and Death of Men, of the Affairs of Nations,
and especially of the Transactions of God with
Mankind.

Some Knowledge of these historical Matters is
necessary and useful, in order to obtain a more
clear and full Acquaintance with the Principles
of our holy Religion, as well as to assist and en-
gage us in the Practice of it by way of Motive.
It is the History all along introduces the peculiar
A 2 Doctrine

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Doctrines and Duties; and all the later Revelations of the Mind and Will of God, relating to Religion, have some Connection with and Dependence upon the Events which went before.

The very Gospel of Christ consists partly in History of his Life and Death; nor can the other Part of it, viz. the Doctrines and Duties, be so well understood without some Knowledge of the Law of Moses, the Ceremonies of the Jews, the Religion of the Patriarchs, and the Transactions of God with Adam the first Father of all Mankind.

The great and blessed God at one single View surveys all his own Works and Designs from the beginning to the end of them, and every Part of his grand Scheme stands in a delightful Harmony with the rest. He has ordained all his more early Dealings with Men in such a manner, as to let in divine Light by several Gradations upon a dark World, and to lay a happy Foundation for his latest and best Revelation made by his own Son and his Apostles: and in many Cases the former Laws, Ordinances and Transactions are evidently designed to prefigure and shadow out, as well as to introduce those which follow. Adam our first Father, by whom Sin and Death were brought into the World, was a Type or Figure of Jesus the second Adam, who brought in Righteousness and Life, Rom. v. 14. 1 Cor. xv. 21, 22, 45, 49. The Law of Moses was a Shadow of the good things which were to come; but the Body and Substance of these

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these Blessings was given us by Christ our Saviour, Col. ii. 17. Heb. x. 1. And it is certain we may obtain a more extensive and complete Knowledge of Christianity by our Acquaintance with the sacred Affairs of Adam and Noah, of Abraham and Moses, and the Sons of Israel.

Besides, it is the History of the Bible which hath conveyed down to us the Knowledge of those Miracles and divine Wonders which have been wrought by the Prophets, the immediate Messengers of Heaven, to prove that they were sent of God: It is in this History we read those Prophecies of things to come, together with the Accomplishment of them, which stand in a beautiful Connection from the Beginning of the World to the Days of the Messiah. All of them join to confirm our Faith in the several Revelations of Religion which God has made the Sons of Men; and all concur to establish the last and noblest Scheme of Religion, i. e. Christianity. Thus the very History of Scripture has a powerful and rational Influence to establish our Belief of the Gospel, and to make us Christians upon solid and reasonable Grounds.

I add yet further, that in the historical Part of Scripture we read the holy Laws of God exemplified in the Life and Practice of good Men in several Ages of the World: and when we see the Rules of Religion copied out in the Words and Actions of our Fellow-Creatures, it renders the Performance of them more practicable and more delightful to us. While the

Word of Command stands in the Law to require our Obedience, the actual Obedience of our Fathers to those Commands recorded in the History invites our Imitation, and makes the Work more easy.

To conclude: We find not only the Precepts but the Sanctions of the Law of God exemplified in the Narratives of Scripture. How often do we read the Promises of God fulfilled in the Rewards of the Righteous, and his Threatenings executed against wilful Transgressors? These Things set the Government of God before our Eyes in a stronger Light; they shew us that his Words of Promise and Threatening are not empty Sounds; and make it appear with sensible Conviction that he will certainly reward, and that he will as certainly punish. The many wonderful Instances of a Divine Providence which concerns itself in the Affairs of Men, and which are recorded in the Word of God, have a natural Tendency to awaken our Fear of so great and glorious a Being, and to encourage our Hope and Trust in him. In a Word; the Perfections of God, whereby he made and governs the World, are set before our Eyes by the Scripture-History in such divine Colours, as give us a more awful and more amiable Idea of God himself, than any Words of Description could have done, without such an historical Account of his Works of Nature, Grace and Providence.

Since then it appears that some Knowledge of the History of Scripture is necessary and useful to every

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every one among us who would know and love God, and be a Partaker of his Favour, the next thing to be enquired is, how this Knowledge may be best attained? How shall Persons, whose Capacity is weak, or who have little time to employ on these Subjects, be led in the shortest and easiest way to a competent Acquaintance with the sacred History? And how shall those who are young in Years be trained up in the plainest and most alluring manner to some Knowledge of these important Affairs, till their growing Age and further Advantages shall give them a more extensive and capacious View of all the Transactions between God and Men recorded in Scripture?

The Bible itself is a very large Book, and though it ought to be read (at least many Parts of it) by Persons of all Characters and Conditions, yet the reducing of the several things contained in it to a short and narrow View by way of Abridgment is so exceeding useful, that I had almost called it necessary, at least for Youth, and for Persons in the lower Ranks of Life, who have fewer Conveniencies and Advantages of Knowledge. I have made this sufficiently evident with regard to the Doctrines and Duties of Religion in my Discourse concerning the Composition and Use of Catechisms, to which I refer my Reader: And the same Argument will hold good with regard to the historical Part of Scripture. There I have shewn particularly how needful it is to collect the great Articles and Rules of our Religion which lie scattered up and down in the Bible into
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a shorter Scheme for the Use of younger Understandings; and I have given my Reasons also, why the Catechistical Method of Question and Answer is preferable to all other Methods of Instruction; and I need not repeat the same things here, with regard to sacred History.

It is proper the Reader should know that at the End of the History of the Old Testament I have inserted one Chapter, wherein the Jewish Affairs are continued from the Time of Nehemiah (where the Sacred Writers end) down to the Time of Christ and the Gospel. This is borrowed from the best ancient Writings we have of these Events, viz. the Books of Maccabees in the Apocrypha, and the History of Josephus, though I am greatly indebted also to Dr. Prideaux's Historical Connexion of the Old and New Testament, wherein these Narratives are so happily reduced to a Chronological Order, and embellished and improved with many valuable Hints from Hea-then Historians.

And to render the Work yet more useful in these Days of Infidelity, I have added another Chapter, which I call a Prophetical Connexion between the Old Testament and the New, wherein the most eminent Prophecies relating to our Blessed Lord are set down in one View, together with their Accomplishment; that younger Minds may see how much this Great Messiah or anointed Saviour was foretold and expected through all Ages, and may have their Faith of Christ built early upon a solid Foundation.

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I have nothing more to add, but to acquaint the Reader with the Method I have taken in composing this Work, and with the Use that he should make of it.

In framing this Book, I have observed the following Rules, (viz.)

1. I have proceeded, for the most part, according to the Order of Things as they lie in the Books of Scripture; but still endeavouring to maintain some Connexion throughout the whole History. Yet I cannot say I have always reduced things to that Order in which they were transacted: For in several Places I found that a strict Observation of Chronology would have intermingled too many Incidents of different Kind, would have broken the Scheme of Things I had proposed, or interrupted the Narrative of some particular Event, and rendered the History much more unconnected and disagreeable to those for whom I write.

2. Though I have not been solicitous to insert every Incident and the Name of every Person contained in the Old Testament, yet I have omitted scarce any Name or remarkable Transaction which has been referred to or cited in the New, or has any Connexion with the Gospel of Christ, which is the Religion of Christians. It was not possible to insert all the particular Narratives contained in the Scripture, without making another Book almost as big as the Bible itself: Whereas my prime Design was to give an Abstract or short View of the Sacred History for
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the Use of Persons of such Age, Capacities, or Conditions of Life, as are not able to attend to much Reading, nor gain a fuller and more accurate Knowledge of the Transactions of God with Men.

3. I have added the Chapter and Verse of one or more Texts of Scripture to every Answer that required it, that the Reader might be invited to search his Bible, and there gain a larger and more particular Acquaintance with those historical Matters which I have briefly mentioned in a Line or two. If young Persons by this Means are allured to grow familiar with the Word of God, I am persuaded the Advantage they may reap thereby will richly compensate all their Labours in reading this historical Abridgment of Scripture, and all my Pains in writing it.

4. It is all divided into Chapters, and some Chapters into Sections with a new Title to each. This will, in some measure, give a comprehensive View of the Method and Order of the whole. It is evident that the catechetical Form of Question and Answer takes off the Tiresomeness of reading from younger Minds, and perpetually allures their Enquiry and Curiosity onward by short Answers, without that Weariness which arises from many long continued Pages of mere Narrative: And in the same Manner a proper Distinction of the History into Chapters and Sections under different Titles renders the Work of reading much more delightful by the frequent returning Rests and Pauses.

5. Since

5. Since I intended it originally for Persons of younger Years, and the common Rank of Mankind, I have studied generally to use such Words and Forms of Speech as are most plain and easy to be understood. It would not have answered my Design so well, if I must have sent my Reader too often to his Dictionaries to enquire the Meaning of hard Words and Latinized Expressions.

9. Yet I have not so confined myself to the Service of my unlearned Readers, as to neglect all useful Criticisms and occasional Remarks to clear up Difficulties, but have freely interspersed them throughout the whole Book, so far as may inform the inquisitive, and give some Hints to the more intelligent Reader for the further Illustration of some Passages of Scripture both in the Old Testament and the New.

If there should be found any Mistakes in drawing up this History, which might have been rectified by further consulting the Writings of the Learned, I would only mention one Apology for myself; and that is, a great Part of it was drawn up in the Country at a Distance from my usual Habitation, where I had no learned Writings to consult, and was confined to my Bible alone. A friendly Notice of any such Mistakes might occasion a Correction of them.

Let me here speak a Word or two more of the particular Uses which may be made of this Summary of sacred History.

It may not be an improper Book to lie constantly in the Nursery or the Parlour, to assist the

the Instruction of Children, or the Conversation of grown Persons. And if this and other useful Books were suffered always to lie in the Places appointed for Servants, especially in great Families, it might be an Allurement to them to employ some of their Leisure in a profitable manner. The placing it in any Room of usual Residence may entice Persons often to look into it, and lead them into an easy Acquaintance with the various Dealings of God with Men from the Beginning of the World.

Nor can I think it would be a vain or useless Employment for Persons who are not furnished with better Advantages for Scriptural Knowledge to read it over once in a Year or two, in order to keep these sacred Memoirs ever fresh in their Minds. Half a Chapter in a Week would be no heavy Task, and this would finish it in one Year's time.

May the divine Blessing attend this feeble Endeavour of mine to diffuse Knowledge of divine Things among Mankind, and to furnish Families with useful Matter for Conversation, whereby they may be better secured against the Temptations of loose and vicious Writings and vain Discourse, which give an unhappy Tincture to the Imagination in early Years, and tend to defile and destroy the Soul.



A SHORT
V I E W

Of the Whole

Scripture History, &c.

The HISTORY of *the* OLD
TESTAMENT.

The INTRODUCTION.

 HERE is no History in the World so ancient as the Bible, nor is there any which gives us so early an Account of Things. The Old Testament begins at the Creation of the World, brings us into Acquaintance with *Adam* and *Eve* our first Parents, informs us of their State of Innocence, their Sin against God, and their being driven out of Paradise; it recounts the first Generations of Men, and their multiplied Iniquities, which provoked God to destroy them by a Flood.

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Then

Then it treats of the Character, Circumstances and Conduct of *Noah* and *Abraham*, and of their Families after the Flood, enlarging most upon the Household of *Jacob* or *Israel* the Grandson of *Abraham*, who at the Invitation of his Son *Joseph*, went down with his Family to dwell in *Egypt*, where they were enslaved by *Pharaoh* the King.

The History proceeds to the Deliverance of the *Israelites* out of *Egyptian* Bondage by *Moses* and *Aaron*, and their being set apart to be a peculiar People to God. It rehearſes the Laws and Statutes which were given them, together with their Sins and Punishments while they were in the Wilderness, travelling to the Land of *Canaan*; which God had promised them.

Then there follows an Account of their Conquest over the Land of *Canaan* under the Conduct of *Joshua*, their Government by Judges several hundred Years; and after that there is a Narrative of their four first Kings, viz. *Saul*, *David*, *Solomon* and *Rehoboam*. In his Days the Nation was divided into two Kingdoms, which were called the Kingdom of *Israel* and the Kingdom of *Judah*.

There are also particular Records of the Government of these two distinct Kingdoms under a long Succession of their own Kings, till they were both carried into Captivity by the Kings of *Affyria*.

After this, the Sacred History relates the Return of many of them, (chiefly the Tribes of *Judah* and *Benjamin*) into their own Land, and their rebuilding the City of *Jerusalem* and the Temple of God, and the Settlement of the Affairs of the Church and State by *Ezra* and *Nehemiah*, which is the End of the Historical Part of the Old Testament.

During

During all this Time there is an Account given of the several Prophets and Messengers which were sent from God on special Occasions to reveal his Mind and Will to Men: and there is also a larger and more particular Narrative of the Lives or Transactions of some extraordinary Persons, several of which are much interwoven with the Series of the History: but there are others which seem to stand separate and distinct; such are the Affairs relating to *Job* a rich Man of the East, *Jonah* a Prophet in *Israel*, and *Esther* the Queen of *Persia*, to which I have added some Account of *Jeremiah* and *Daniel* the Prophets, in distinct Chapters.

At the End of these I have put in two Chapters before the Beginning of the New Testament, which contain an *Historical* and *Prophetical Connection* between the *Old Testament* and the *New*, of which I have given an Account in the Introduction to those particular Chapters, as well as in the general Preface.

C H A P. I.

The History of Mankind before the Flood.

1 Quest. **H**OW came this World into Being?

Answ. In the Beginning the great God made Heaven and Earth, and all Things that are in them, *Gen. i. 1. Exod. xx. 11.*

2 Q. How did God make all Things? A. By his powerful Word; for he commanded, and it was done, *Gen. i. 3, 6, 9, &c. Heb. xi. 3. Psal. cxxiii. 9.*

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Note, We are also informed in the New Testament, that God created all Things by his Son *Jesus Christ*, *Eph. iii. 9.* and that his Name is *The Word of God*, *John i. 3. Rev. xix. 13.*

3 Q. *What Time did God spend in making the World?* A. God, who could have made all things at once by his perfect Wisdom and almighty Power, chose rather to do it by degrees, and spent six Days in making the World with the Creatures that are in it, *Gen. i. 31. Exod. xx. 11.*

4 Q. *What was his Work on the first Day?* A. He made Light, and divided it from the Darkness, and the Evening and the Morning were the first Day, *Gen. i. 3, 5.*

5 Q. *What did God make the second Day?* A. The Air or the lower Heavens, which are here called the *Firmament*, and the Clouds which are the Waters above the Firmament, *v. 6.*

6 Q. *What did he do on the third Day?* A. He separated the Earth from the Sea, and made the Trees and Herbs to grow out of the Ground, *v. 9—12.*

7 Q. *What was the Work of the fourth Day?* A. The Sun Moon and Stars, which were appointed to give Light upon the Earth, and to make our Days, our Months, and our Years, *v. 14, 19.*

8 Q. *What was the fifth Day's Work?* A. The Birds and the Fishes, which were both made out of the Water, *v. 20—23.*

9 Q. *And what was the sixth and last Day's Work?* A. Creeping Things, Beasts and Man, which were all formed out of the Earth, *v. 24—26*; and God blessed his Creatures, and pronounced his Works all very good, *v. 28, 31.*

10 Q.

10 Q. *What did God do the seventh Day?* A. God rested from his Work of Creation, and set apart the seventh Day for a holy Sabbath or Day of Rest, *Gen. ii. 2, 3.*

11 Q. *Who were the first Man and Woman that God made?* A. *Adam and Eve, Gen. v. 1, 2. 1 Cor. xv. 45. Gen. iii. 20.*

12 Q. *In what Manner did God make Adam?* A. He framed his Body out of the Dust of the Ground, and then put a living Soul within him, *Gen. ii. 7.*

13 Q. *How did God make Eve?* A. He cast *Adam* into a deep Sleep, and formed *Eve* out of one of his Ribs, and then brought her to him to be his Wife, *Gen. ii. 20, 21, &c.*

14 Q. *In what State did God create them?* A. God created them both in his own Likeness, in a holy and happy State, which is called the State of Innocence, *Gen. i. 26.*

15 Q. *Where did God put Adam and Eve when he had made them?* A. Into the Garden of *Eden* to keep it, and take care of it, that even in the State of Innocence and Happiness they might have some Work to be employed in, *Gen. ii. 15.*

16 Q. *What was their Food in that Garden?* A. God gave them leave to eat of any of the Herbs, Plants or Fruits that grew there, except the Fruit of one Tree, which he forbid them to taste of, on pain of Death, *Gen. i. 29. and ii. 16, 17.*

17 Q. *What was the Name of that Tree?* A. It was called the Tree of the Knowledge of Good and Evil, because as soon as Man eat of it he would know Evil to his Sorrow, as well as he knew Good before to his Comfort, *v. 17, and iii. 5.*

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18 Q. *As there was one Tree so dangerous that it exposed him to Death if he eat of it, was there not also any Tree that would secure him from Death?*

Answ. Yes, there was a Tree called the *Tree of Life*, placed in the midst of the Garden, whose Fruit was able to have preserved him in Life; if he had continued to obey God, *Gen. ii. 9. and iii. 22.* and it is reasonably supposed to be designed as a Pledge or Seal of eternal Life to him, if he had continued in his Innocency. ✓

19 Q. *What was the Religion of Adam in the State of Innocence?* A. The Practice of all the Duties toward God and toward Creatures, which the Light of Nature or Reason could teach him; together with his Observance of this one positive Precept of abstaining from the Fruit of the *Tree of Knowledge*: and this was given him as a special Test or Trial of his Obedience to his Maker. This is called the *DISPENSATION of INNOCENCE*.

20 Q. *How did Adam behave himself in this Time of his Trial?* A. He eat the Fruit of the *Tree of Knowledge*, which God had forbid him on pain of Death, *Gen. ii. 17. and iii. 6.*

21 Q. *How came Adam to disobey God, and eat of this forbidden Tree?* A. Eve first was persuaded to eat of that deadly Fruit, and then she persuaded Adam to eat of it too, *Gen. iii. 12.*

22 Q. *Who tempted Eve to eat of it?* A. The evil Spirit, *i. e.* the Devil, which lay hid in the Serpent, *Gen. iii. 1. 2 Cor. xi. 3.* and for this reason he is called the *Old Serpent*, *Rev. xii. 9.*

23 Q. *What Mischief followed from hence?* A. As Adam sinned against God, so he brought in Sin and Death among all Mankind who were his Children, and they have spread through all Generations, *Rom. v. 12.*

24 Q.

24 Q. *Then God did not put Adam and Eve to Death as soon as they had sinned?* A. No; but they were condemned to die, and became liable to Sickness and Death; they were driven out of the Garden of Paradise that they might not taste of the *Tree of Life*, and they were appointed to labour hard for their Food all their Days, *Gen. iii. 19, 23.*

25 Q. *Did God, who spared their Life, shew them any further Pity?* A. Yes, he gave them a kind Promise, and clothed them with the Skins of Beasts, because they were naked, *Gen. iii. 15, 21.*

26 Q. *What was the kind Promise that he gave them?* A. That the Seed of the Woman should break the Head of the Serpent who tempted them to Sin, *Gen. iii. 15.*

27 Q. *Who is this Seed of the Woman?* A. The Lord *Jesus Christ* the Son of God, who in due time was born of a Woman, *Gal. iv. 4.*

28 Q. *What is meant by his breaking the Serpent's Head?* A. That *Christ* should destroy the wicked Works and Designs of the Devil, and thereby save Mankind from the Sin and Death which were brought in among them by his Temptation, *1 John iii. 8. Heb. ii. 14, 15.*

29 Q. *Whence came the Skins of the Beasts with which God clothed Adam and Eve?* A. It is likely God taught *Adam* to offer Sacrifices at this time, and that these were the Skins of the Beasts that were offered in Sacrifice.

Note, Whether Flesh was eaten by the religious Families before the Flood is uncertain; but it does not appear that God had given *Adam* express Leave to eat Flesh, *Gen. i. 29. and ii. 26. and ix. 23.* and then there could be no Skins to be had from Beasts killed for Food. But the Sin of Man deserved Death; and it was proba-

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bly at this time that God appointed Beasts to be sacrificed or put to Death, to shew that Sin deserved Death, and to make a sort of typical Atonement, or answer for the Sin of Man, since cutting and burning God's living Creatures does not seem to be a Contrivance of Man himself to appease God for his own Sin.

Then it is natural to suppose, that God clothed *Adam* and *Eve* with the Skins of those Beasts which were sacrificed, to shew them in a typical or figurative way, that as Clothes covered the naked Body from Shame and Harm, so Sacrifices offered according to God Appointment should in some sense protect them from the Punishment which Sin had deserved.

And it is very possible God might inform *Adam* that all these Appointments were only a Figure of *Christ* the great Sacrifice, *the Seed of the Woman*, who should make a real and effectual Atonement for Sin hereafter by his own Death. I confess all this does not so evidently appear in the Writings of *Moses*, nor could it be expected, where the Account of Things in these early Times is so exceeding short; though it is very agreeable to the Discoveries made in the following Parts of Scripture.

I add yet further, that Sacrifices might be instituted at this Time with this View and Design, even though *Adam* himself might not be informed of it; for the great God does not always immediately reveal to his Creatures the Reason and Design of all his Precepts or his Providences, *Job xxxiii. 14.* ✓

30 Q. *What was the Religion of Man after the Fall or Sin of Adam?* A. All the Duties of the Light of Nature, which were required before: and besides these, he was now called to Repentance for Sin, Faith or Trust in the Mercy of God, Expectation of the promised Saviour, and Offering of Sacrifices. This is called the ADAMICAL DISPENSATION of the Covenant of Grace, and it reached to *Noah's Flood*.

31 Q.

31 Q. *Who were Adam's first Children?* Answ. *Cain and Abel, Gen. iv. 1, 2.*

32 Q. *What was Cain?* A. *Adam's eldest Son, and he was a Tiller of the Ground, Gen. iv. 1, 2.*

33 Q. *But what Mischief did Cain do?* A. *He killed his Brother Abel, who was a Keeper of Sheep, Gen. iv. 2, 8.*

34 Q. *Why did Cain kill him?* A. *Because his own Works were evil, and God did not accept his Sacrifice; but his Brother's Works were righteous, and God gave some Token that he accepted him, Gen. iv. 4, 5. 1 John iii. 18.*

35 Q. *Whither went Cain when God reproved him for this Murther?* A. *He went out and departed from the Presence of the Lord, and from his Father's Family where God was worshipped, Gen. iv. 16.*

36 Q. *What were the Posterity of Cain?* A. *Some of them were famous for Inventions of Musick and Handicraft-Trades, but they are supposed to have neglected Religion, Gen. iv. 20, 22.*

37 Q. *What other Son had Adam?* A. *Seth, who was born soon after the Death of Abel, and several others after him, Gen. iv. 25. and v. 4.*

38 Q. *Did the Children of Seth neglect Religion too?* A. *Religion was publickly maintained for some Generations in Seth's Family, for they distinguished themselves from the wicked Sons of Men, they prayed to God, and were called the Sons of God, Gen. iv. 26. and vi. 2, 4.*

39 Q. *Did they grow degenerate afterwards?* A. *All Mankind grew so wicked, except a very few, that God saw it proper to manifest his righteous Government, and his Anger against Sin, by destroying them, Gen. vi. 5, 6, 7.*

10 *The HISTORY of MANKIND, &c.*

40 Q. *Who were some of the chief Persons of Seth's Posterity mentioned in Scripture in those early Times?* A. Enoch and Methuselah, Lamech and Noah, were the most remarkable.

41 Q. *Who was Enoch?* A. The Man who walked with God, and pleased him in the midst of a wicked World, and foretold the Judgment of God on Sinners, *Gen. v. 22. Jude 14, 15.*

Note, When Enoch and Noah are said to walk with God, some learned Men have supposed, that it does not only signify that they behaved themselves always as in the Presence of God, and conversed with him by Meditation and Prayer, and walked in his Ways, but that God appeared of old to these pious Men as he did to Abraham, and walked and conversed with them in a bodily Form; and this was the Original of that Phrase walking with God, to signify the Practice of Religion.

42 Q. *What became of Enoch?* A. God took him to Heaven without dying, as a peculiar Favour and Honour done to him, *Gen. v. 24. Heb. xi. 5.*

43 Q. *Who was Methuselah?* A. The Son of Enoch, and the oldest Man that we ever read of, *Gen. v. 21.*

44 Q. *How long did he live?* A. Nine hundred and sixty-nine Years, *Gen. v. 27.*

45 Q. *Who was Lamech?* A. Noah's Father, who prophesied of the Blessing that the Earth should find in his Son, which had been laid under a Curse for the Sin of Adam? *Gen. v. 29.*

C H A P. II.

Of NOAH, ABRAHAM, and their
Families after the Flood.

SECT. I. Of NOAH and his Sons.

1 Q. *WHO* was Noah? A. The righteous Man who was saved when the World was drowned by a Flood, *Gen. vii. 23.*

2 Q. *How did God drown the World?* A. When Mankind had provoked him by their Sins, which were exceeding great, *Gen. vi. 5, 6, 7.* he broke up the Fountains of the great Deep under Ground, and caused it to rain forty Days and forty Nights, *Gen. vii. 4, 11.*

3 Q. *How was Noah saved?* A. In an Ark, or great Ship or Vessel, which God taught him to build, *Gen. vi. 9, 14, &c.*

Note, Noah had Warning of this Judgment of God one hundred and twenty Years before it came to pass, Gen. vi. 3. And as he was a Preacher of Righteousness, 2 Pet. ii. 5. so we justly suppose he gave continual Warning to a sinful World, while the Ark was building, 1 Pet. iii. 19, 20. Heb. xi. 7.

4 Q. *Who was saved with him?* A. All his Family, and some living Creatures of every Kind, viz. two of every unclean Beast and Bird which were neither fit for Food or Sacrifice, and seven of every clean Creature which were fit for one or both Uses, *Gen. vii. 2, 3, 13, 14.*

5 Q. *How long did Noah tarry in the Ark?* A. At nine Months end he sent forth a Dove, which brought in an Olive-Branch, to shew him that

that the Waters were abated: and at the end of twelve Months and ten Days he came forth, and the Creatures which were with him, *Gen. vii. 11. and viii. 5—13.*

6 Q. *What Commands did God give Noah?* A. The offering of Sacrifices was continued, *Gen. viii. 20, 21.* Flesh was given to Man for Food, as Herbs were before, *Gen. ix. 2, 3.* Blood was forbidden to be eaten, the Blood of Man was expressly forbid to be shed, and Murther was to be punished with Death, *Gen. ix. 4, 5, 6.*

Note, The Religion of *Noah* was the same with that of *Adam* after his Fall, in *Chap. I. Q. 30.* with these few Additions here mentioned. And this was the NOACHICAL DISPENSATION of the Covenant of Grace, whereby all Men from *Noah* to *Abraham* were to seek Salvation, and whereby all besides the Family of *Abraham* were to be saved, even all the Heathen World, till they hear of *Christ*.

7 Q. *What Promise did God make to Noah?* A. That the World should never be drowned again, and it pleased God to appoint the Rainbow to be a Token of it, *Gen. ix. 13—15.*

8 Q. *Was there no Rainbow before the Flood?* A. It is probable that there was no Rain before the Flood, for the Earth was watered daily by a thick Mist, *Gen. ii. 5, 6.* and then there could be naturally no Rainbow, for it is made by the Sun-beams shining upon falling Rain.

9 Q. *Who were Noah's three Sons?* A. *Shem, Ham,* and *Japhet*; and they were the Fathers of all Mankind after the Flood, *Gen. ix. 18, 19. and x. 32.*

10 Q. *Who were the Offspring or Posterity of Shem?* A. The *Persians* who came from *Elam* their Father, the *Syrians* from *Aram*, the *Hebrews* from *Eber*, as is supposed, and particularly

larly the *Jews*, with other Inhabitants of *Asia*,
Gen. x. 21.

11 Q. *Who were the Posterity of Ham?* A. The *Canaanites*, the *Philistines*, and others in *Asia*, and the *Egyptians*, with other Inhabitants of *Africa*, *Gen. x. 6, &c.*

12 Q. *Who were the Posterity of Japhet?* A. *Gomer* supposed to be the Father of the *Germans*, *Javan* of the *Greeks*, *Meshech* of the *Muscovites*, and other Families that dwelt in *Europe*, *Gen. x. 2.*

13 Q. *Wherein did Ham the Father of the Canaanites do amiss?* A. He saw his Father *Noah* naked, and made sport with him, and he was cursed under the Name of his Son *Canaan*, *Gen. ix. 21, 25.*

Note, It is probable that *Canaan* joined with his Father *Ham* in the Mockery of his Grandfather *Noah*, and therefore he was cursed: And besides, this gave early notice to the *Israelites*, that the *Canaanites*, whose Land God gave them to possess, were a People under an ancient Curse.

14 Q. *What did Shem and Japhet do on this Occasion?* A. They covered their Father with a Garment, and concealed his Shame, and were blessed, *Gen. ix. 23, 26, 27.*

15 Q. *Did Mankind freely divide themselves after the Flood into several Nations?* A. No; but being all of one Language, they agreed rather to build a chief City with a Tower, that all Men might be joined in one Nation or Kingdom, *Gen. xi. 4.*

16 Q. *How did God scatter them abroad into different Nations?* A. By making them speak different Languages, and then they ceased to build

14 Of ABRAHAM and LOT, Chap. II.

build their Tower, which was called *Babel* or *Confusion*, *Gen. xi. 7—9.*

17 Q. *Did God preserve the true Religion in any of their Families?* A. It is supposed to have been chiefly preserved in the Family of *Shem*, for God is called *the Lord God of Shem*, *Gen. ix. 26.*

Note, Though the Knowledge of the true God and Religion were chiefly preserved in the Family of *Shem*, yet it is evident that some Branches of *Ham's* Family, and probably of *Japhet's* too, preserved it for some hundreds of Years; for *Melchisedeck*, a King of the *Canaanites* in *Abraham's* time, was a Priest of the most high God, and *Abimelech*, a King of the *Philistines*, feared God, and had a Sense of Religion, and both these are derived from *Ham*.

SECT. II. Of ABRAHAM and LOT,
ISHMAEL and ISAAC.

18 Q. *WHO was the most famous Man of Shem's Posterity in these early Ages?* A. *Abraham* the Son of *Terah*, of the Posterity of *Eber*, *Gen. xi. 27.*

19 Q. *What was the first remarkable thing recorded of Abraham?* A. He left his own native Country to go wheresoever God called him, *Gen. xii. 1, 4.*

20 Q. *Whence did Abraham come, and whither did he go?* A. He came first from *Chaldea*, then from *Haran*, and he went to dwell among Strangers in the Land of *Canaan*, *Gen. xi. 31. and xii. 5. Heb. xi. 8, 9.*

21 Q. *Who came with Abraham into Canaan?* A. *Lot* his Brother Son; and they brought with them all their Substance and their Household, *Gen. xii. 5.*

22 Q.

22 Q. *Did they continue to dwell together?* A. Their Cattle and Servants grew so numerous, that they parted for fear of quarrelling, and Abraham gave Lot his choice to go to the East or the West, Gen. xiii. 1—9.

23 Q. *Where did Lot sojourn?* A. He chose the East, and pitched his Tent toward Sodom, because it was a well-watered and fruitful Country, v. 10—12.

24 Q. *What Calamity befel Lot here?* A. He was carried away captive together with other Inhabitants of Sodom, when the King of Sodom was routed in Battle by his Enemies, Gen. xiv.

25 Q. *What did Abraham do on this Occasion?* A. He armed his own Servants, three hundred and eighteen Men, who pursued the Conquerors and routed them, and brought back Lot and the other Captives with their Goods, Gen. xiv. 14—16.

26 Q. *When Abraham returned from the Slaughter of the Kings, what Honour was done him?* A. Melchisedeck the King of Salem, and the Priest of the most high God, met him, and pronounced a Blessing upon him, Gen. xiv. 18—20.

27 Q. *What Civility did the King of Sodom shew Abraham?* A. He offered him all the Goods that Abraham had recovered from the former Conquerors, but Abraham refused to accept them, v. 21, &c.

28 Q. *What became of Sodom afterward?* A. It was burnt by Fire and Brimstone from Heaven, together with Gomorrah, and other Cities, because of the abominable Wickedness of their Inhabitants, Gen. xix. 24.

29 Q. *Was there nobody to plead with God to spare them?* A. Yes: Abraham pleaded with God to spare Sodom, and God would have done it

it, had there been but ten righteous Men in all the City, *Gen. xviii. 23—33.*

30 Q. *How did Lot escape?* A. The two Angels, which were sent to destroy Sodom, persuaded him to fly away with his Family first, *Gen. xix. 15.*

31 Q. *How many of his Family escaped this Judgment?* A. Only himself and his two Daughters, for his two Sons-in-law refused to remove, *Gen. xix. 14.*

32 Q. *What became of Lot's Wife?* A. She went with him part of the Way, but when she looked back hankering after Sodom, she was struck dead immediately, perhaps with a Blast of that Lightning which burnt Sodom, and she stood like a Pillar of Salt, *Gen. xix. 26.*

33 Q. *Was Lot a religious Man?* A. Yes, and his righteous Soul was daily vexed with the wicked Conversation of the Men of Sodom, *2 Pet. ii. 7, 8.*

34 Q. *Did he maintain this righteous Character ever afterwards?* A. He once was enticed into the Sin of Drunkenness, and then he let his two Daughters lie with him and abuse him, *Gen. xix. 30; &c.*

35 Q. *Had Lot any Children by his sinful Affi-on?* A. Yes, Moab was the Son of one Daughter, and Benammi of the other; and they were afterward the Fathers of the Moabites and the Ammonites, who proved to be sore Enemies of God's People, *Gen. xix. 37, 38.*

36 Q. *Thus ends the History of Lot and Sodom: Let us return now to Abraham: In what part of the Country did he dwell?* A. When he removed from Lot he went toward the West, and travelling on toward the South-West, he sojourned in the Land of Abimelech, *Gen. xx. 1.*

37 Q. *Who was Abimelech?* A. He was King of Gerer in the Country of the *Philistines*, Gen. xx. 2. and xxi. 32.

38 Q. *What did Abimelech do at Abraham's coming?* A. He took *Sarah* Abraham's Wife into his House; but being warned of God, he restored her again, Gen. xx. 2, 6, 14.

39 Q. *How came Abimelech to take Abraham's Wife?* A. Because she was a beautiful Woman, and *Abraham* did not call her his Wife, but his Sister; and by this means he exposed her to be taken by other Men, Gen. xx. 2.

40 Q. *What Sons had Abraham?* A. The two chief were *Ishmael* and *Isaac*, Gen. xxv. 9.

41 Q. *What was Ishmael?* A. He was the Son of *Abraham* by *Hagar* his Servant-maid, Gen. xvi. 15.

42 Q. *How came Abraham to take his Maid to be his Concubine?* A. God had promised him a Son, and he thought his Wife *Sarah* was too old to have a Child, and therefore by her Advice he took *Hagar*, Gen. xvi. 1, 2.

43 Q. *What became of Ishmael?* A. *Abraham*, by the command of God, turned *Ishmael* and his Mother out of his House into the Wilderness, because they mocked and abused his younger Son *Isaac*, Gen. xxi. 9, &c.

44 Q. *Did Ishmael perish in the Wilderness?* A. The Angel of God appeared to *Hagar*, and shewed her a Spring of Water when they were dying with Thirst: and *Ishmael* grew up to be a great Man, and the Father of a large Nation, Gen. xxi. 16—20. and xxv. 16.

45 Q. *Who was Isaac's Mother?* A. *Isaac* was the Son of *Abraham*, by *Sarah* his Wife, according to the Promise of God when they were both grown old, Gen. xxi. 1, &c. Rom. ix. 7, 8.

46. Q. *Why is Abraham called the Father of the Faithful, i. e. of the Believers?* A. Because he believed the Promises of God against all probable appearance, and was a Pattern to other Believers in all Ages, *Gen. xv. 16. Rom. iv. 11, 12.*

47. Q. *What were the three chief Promises which God gave Abraham?* A. (1.) That he should have a Son when he was a hundred Years old. (2.) That his Children should possess the Land of *Canaan*, when he had not Ground enough to set his Foot on there. And (3.) That all the Families of the Earth should be blessed in him and his Offspring, when he was but a private Person, *Gen. xvii. 8, 16, 17. and xii. 3. Acts vii. 5.*

48. Q. *What did this last Promise mean?* A. That *Jesus Christ* the Saviour of Men should come from his Family, *Gal. iii. 8, 16.*

49. Q. *What did God appoint to Abraham for a Token of these Promises and this Covenant, and of his own acceptance with God?* A. He commanded him and all his Sons to be circumcised in all Generations, *Gen. xvii. 7—10. Rom. iv. 11.*

50. Q. *What was the Religion of Abraham?* A. The same with the Religion of *Adam* after the Fall in Chap. I. Q. 30. and the Religion of *Noah* under Chap. II. Q. 6. with the addition of Circumcision and the expectation of *Canaan* to be given to his Seed as a Type of Heaven, and a Trust in the Promise of the Saviour who should spring from him and bless all Nations.

Note, This was called the ABRAHAMICAL DISPENSATION; but it was confined to the Family of *Abraham* in the literal Sense of it, with those temporal Precepts and Promises of *Circumcision* and the *Inheritance of Canaan*; though in the spiritual sense of it, it reaches to every good Man, and thus *Abraham* is their Father, *Rom. iv. 16, 17.*

51 Q. *How did Abraham further and most eminently shew his Obedience to God?* A. In his readiness to offer up his Son *Isaac* in sacrifice at God's Command, *Gen. xxii. 12.*

52 Q. *And did he offer him in Sacrifice?* A. No, God with-held his hand, and sent a Ram to be sacrificed in his stead, *Gen. xxii. 13.*

53 Q. *What further Favours did Abraham receive from God?* A. God visited him, and conversed with him as a Friend several times in a visible manner, and changed his Name from *Abram* to *Abraham*, *Gen. xv. and xvii. and xviii. Jam. ii. 23.*

54 Q. *What is written concerning Sarah, Abraham's Wife?* A. She believed God's Promise, and had a Son at ninety years old, and her Name also was changed from *Sarai* to *Sarah*, *Gen. xvii. 15, 17. Heb. xi. 11.*

Note, Some learned Men have supposed that the addition of the *Hebrew* Letter H to the Names of *Abraham* and *Sarai* signifies a new Relation to God whose Name is *Jah*: Others think it to be a part of the Word *Hamon*, which signifies a *Multitude*, because God promised many Nations to spring from them when he changed their Names, *Gen. xvii. 5, 16.*

55 Q. *What is recorded concerning Isaac their Son?* A. He feared the God of his Father *Abraham*, he had frequent Visions of God, and went out into the Fields to meditate or pray, and offered Sacrifices to God, *Gen. xxiv. 63. and xxvi. 2, 24, 25.*

56 Q. *What was Isaac's Wife?* A. His Father *Abraham* sent afar, and took a Wife for him, even *Rebecca*, out of his own Family in *Mesopotamia*, because he was unwilling he should marry among the wicked *Canaanites* whom God had doomed to destruction, *Gen. xxiv. 3, 4, 51, &c.*

57 Q. *What Children had Isaac?* A. Two Sons, *Esau* and *Jacob*, *Gen. xxv. 25, 26.* SECT.

SECT III. Of ESAU and JACOB, and their Posterity.

58 Q. *WHAT* was Esau? A. He was Isaac's eldest Son, bred up to Hunting rather than Husbandry, who sold his Birthright to his Brother for a Mess of Pottage when he was faint with Hunting, *Gen. xxv. 31, 33.*

59 Q. *What* was Jacob? A. The youngest Son of Isaac, who by his Mother's Contrivance obtained his Father's Blessing, though not in a right way, *Gen. xxvii. 27.*

60 Q. *By what Treachery* did he obtain the Blessing? A. When his Father Isaac was old and his Eyes dim, by order of his Mother he put on Esau's Cloaths, and told his Father he was Esau his eldest Son, *Gen. xxvii.*

61 Q. *How* did Esau take this? A. Esau threatened to kill him, and therefore he left his Father's House, *Gen. xxvii. 41, 43.*

62 Q. *Whither* did Jacob go? A. To Laban the Syrian, who was his Mother's Brother, *Gen. xxviii. 2, 5.*

63 Q. *What* did he meet with in going thither? A. He lay down to sleep on a Stone at Bethel, and had a holy Dream of God, and of Angels there ascending and descending between Heaven and Earth, *Gen. xxviii. 12, 13, 14.*

64 Q. *What* did he do in Laban's House? A. He kept his Uncle Laban's Cattle, and he married his two Daughters Rachel and Leah, *Gen. xxix. 15, &c.*

65 Q. *How long did he live there?* A. Twenty Years till he had got a large Family of Children and Servants, much Cattle, and great Riches, Gen. xxx. and xxxi. 41.

66 Q. *What did Jacob meet with in his return to Canaan?* A. He had a Vision of God as of a Man wrestling with him, Gen. xxxii. 24, &c.

67 Q. *Why was Jacob called Israel?* A. Because he prayed and prevailed with God for a Blessing while he wrestled with him in the form of a Man, Gen. xxxii. 28. Hos. xii. 4.

68 Q. *How did his Brother Esau meet him?* A. God turned Esau's Heart, so that he met him with great Civility, though he came out with four hundred Men (as Jacob feared) to destroy him, Gen. xxxii.

69 Q. *What Posterity had Esau?* A. A large Posterity, who chiefly inhabited Mount Seir, and were called Edomites from their Father's other Name Edom, Gen. xxxvi. 8, 9.

70 Q. *How many Sons had Jacob?* A. Twelve, and they were called the twelve Patriarchs, because they were the Fathers of the twelve Tribes of Israel, Gen. xxxv. 22. Acts vii. 8. Numb. i.

71 Q. *What are their Names?* A. Reuben, Simeon, Levi, Judah, Issachar and Zebulon, the Sons of his Wife Leah: Joseph and Benjamin, the Sons of his Wife Rachel: Dan and Naphtali, the Sons of Bilhah his Concubine; and Gad and Asher, the Sons of Zilpah his Concubine, Gen. xxxv. 23—26.

72 Q. *Who were the most famous of all these in sacred History?* A. Levi, Judah, and Joseph.

73 Q. *What is there remarkable concerning Levi?* A. The Priesthood, and other things relating to the Worship of God, were committed to Levi's

Levi's Family in following Times, Deut. xvii. 9. and xxxiii. 8, 10.

74 Q. *But did not Levi do a very wicked thing in killing the Shechemites?* A. Yes; he and his Brother *Simeon* dealt very treacherously and cruelly with them, in slaying them after they had made a Covenant of Peace with them, *Gen. xxxiv.*

75 Q. *How did Jacob bear this?* A. He severely reprov'd them for it, and upon his Death-bed, by the Spirit of Prophecy, pronounced a Curse upon them, that they should be scattered abroad through all the Land of *Israel*, *Gen. xxxiv. 30. and xlix. 5.*

76 Q. *Was this Curse executed?* A. Yes, in some measure, for the *Simeonites* as well as *Levites* had their Possessions scattering among all the Tribes of *Israel*; but the Curse of the *Levites* was lightened by their having the Priesthood given them, *Josh. xxi.*

77 Q. *What is there remarkable relating to Judah?* A. He dealt very basely with his Daughter-in-law *Tamar*, and committed shameful Wickedness, *Gen. xxxviii.*

78 Q. *Did God forgive this Sin?* A. Yes, God forgave it so far, as not to punish his Posterity for it; for the Kingdom and Government in future Ages was promised chiefly to his Family, *Gen. xlix. 10.*

79 Q. *What is there remarkable said of Joseph?* A. His Brethren sold him for a Slave into *Egypt*, where he became the Ruler of the Land, *Gen. xxxvii. 27. and xlii. 40. Acts vii. 9, 10.*

80 Q. *Why did they sell him?* A. For Envy, because his Father loved him, and made him a Coat of many Colours; and because he dreamed that they should bow down to him, *Gen. xxxvii. 3, 4.*

81 Q.

81 Q. *What was his first Station in the Land of Egypt?* A. He was a Servant in the House of *Potiphar* a Captain of the Guard, and by a false Accusation of his Master's Wife he was cast into Prison, though he was intirely innocent, *Gen. xxxix.*

82 Q. *What was the Occasion of his Advancement?* A. He interpreted the Dreams of some of his Fellow-Prisoners, and when the Interpretation proved true, then he was sent for to Court to interpret the King's Dream, *Gen. xli.*

83 Q. *And did this raise Joseph to be the Ruler of Egypt?* A. Yes; he was thus advanced, because he foretold the seven Years of Plenty and seven Years of Famine which *Pharaoh* the King dreamed of under two different Emblems of good and bad Ears of Corn, and of seven fat Kine and seven lean ones, *Gen. xli. 39.*

84 Q. *How did Joseph carry himself toward his Brethren in his Advancement?* A. In the Famine they came down to buy Corn in *Egypt*, and bowed down to him according to his Dreams; but he treated them roughly at first, as a great Lord and a Stranger, till their Conscience smote them for their former Cruelty to him, *Gen. xlii. 7, 19, 21.*

85 Q. *Did he then revenge himself upon them?* A. No, but he made himself known to them with much Affection and Tendernefs, *Gen. xlv.*

86 Q. *How did he manifest his Forgiveness of them?* A. He sent for his Father, and bid his Brethren bring all their Families into *Egypt*, and he maintained them all during the Famine, *Gen. xlv.*

4—7.

87 Q. *Did Jacob die in Egypt?* A. Yes; but according to his desire his Body was carrid up to the Land of *Canaan*, and was buried there in the Faith

Faith of the Promise, that his Seed should possess that Land, *Gen. xlix. 29. and l. 13.*

88 Q. *What became of the Families of Israel after Joseph's Death?* A. They were made Slaves in Egypt, and a new King who knew not Joseph sorely oppressed them, and endeavoured to destroy them, *Exod. i. 13, 14, 16, 22.*

89 Q. *Did Joseph, as well as his Father, profess any Hope of his Family and Kindred returning from Egypt in following times?* A. Yes, he died in faith of the Promise made to his Fathers, that they should go and possess the Land of Canaan; and therefore he required them when they went, to carry up his Bones and bury them in the promised Land, *Gen. l. 24, 25.*

C H A P. III.

The Deliverance of the ISRAELITES from Egypt, and of MOSES and AARON.

1 Q. *WHO delivered the Israelites from the Slavery of Egypt?* A. God heard their Cry, and delivered them by the hand of Moses and Aaron, *Exod. iii. 9, 10. and xii. 31. Josh. xxiv. 5, 6.*

2 Q. *Who was Moses?* A. He was one of the Family of Levi among the People of Israel, who was wonderfully saved from drowning when he was an Infant, *Exod. ii. 10.*

3 Q. *How was he in danger of drowning?* A. Pharaoh the King of Egypt had commanded every Male-Child to be drowned; and when Moses's Parents could hide him no longer, they laid him by the

the Bank of the River in an Ark or Box of Bull-rushes, *Exod. i. 22. and ii. 3.*

4 Q. *How was he saved?* A. The King o Egypt's Daughter found him by the River, and pitied the Child, and brought him up for her own Son, *Exod. ii. 5, 6, 9.*

5 Q. *Did he continue a Courtier in Egypt?* A. No, for when he was grown a Man he shewed his Pity to his Kindred in their Slavery, and slew an Egyptian; which being known, he fled from the Court of Pharaoh, *Exod. ii. 11—14.*

6 Q. *Whither did he fly?* A. To the Land of Midian, where he kept the Sheep of Jethro a Priest or Prince of the Country, and married his Daughter, *Exod. ii. 14. and iii. 1.*

7 Q. *How did God appoint him to deliver Israel?* A. God appeared to him in a burning Bush as he was keeping Jethro's Sheep, and sent him to Pharaoh to require the Release of Israel his People, *Exod. iii. 1—18.*

8 Q. *What was his Office afterward?* A. God made him the Leader and Lawgiver of the People of Israel, *Exod. xxxii. 34. Deut. xxxiii. 4, 5. John i. 17.*

9 Q. *Who was Aaron?* A. He was Brother to Moses, and he was sent of God to meet him as he was returning to Egypt, and appointed to assist him in his dealing with Pharaoh the King, *Exod. iv. 14, 27.*

10 Q. *What was Aaron's Office afterward?* A. He was made the first High-Priest of Israel, *Exod. xxviii. 1. Heb. v. 1, 4. —*

11 Q. *How did Moses and Aaron prove to Pharaoh and to the People that God had sent them upon this Errand?* A. They had Power given them from God himself to work several Miracles, or

Signs and Wonders, to convince the People of *Israel*, as well as *Pharaoh*, that they had a Commission from God, *Exod.* iv. 1—10.

12 Q. *What was the first Miracle?* A. *Aaron* cast down his Rod, and it became a Serpent; and when *Pharaoh's* Conjurers did so too, *Aaron's* Rod swallowed them all up, *Exod.* vii. 9—12. —

294 13 Q. *What did Moses and Aaron do further to deliver that People?* A. Upon *Pharaoh's* Refusal to let the People of *Israel* go, they brought ten miraculous Plagues upon the King, and upon all the Land, by the Authority and Power of God, *Exod.* vii, viii, ix, x, xi. and xi. 10. *Psal.* cv. 26, &c.

14 Q. *What were these ten Plagues?* A. (1.) Water turned into Blood. (2.) Frogs. (3.) Lice. (4.) Flies. (5.) Murrain among Cattle. (6.) Boils, and Blisters on Man and Beast. (7.) Thunder, Lightning, and Hail. (8.) Locusts. (9.) Thick Darkness. (10.) The First-born slain. —

295 15 Q. *Were Pharaoh and his People willing to release the Israelites at last?* A. Yes, when they saw they were all like to be destroyed, for there was not a House wherein there was not one dead: Then they hastened them out, and lent them Jewels and Gold to adorn their Sacrifices and Worship, *Exod.* xii. 29—36.

16 Q. *How great was the Number of the Israelites that went out of Egypt?* A. Six hundred thousand Men, besides Children, and all went on foot, *Exod.* xii. 37. —

17 Q. *Which way did the Israelites bend their Journey?* A. Toward the Wilderness of the Red-Sea, as they were guided by God himself marching before them in a Pillar of Cloud by Day, and in a Pillar of Fire by Night, *Exod.* xiii. 18, 21.

18 Q.

18 Q. *But did not Pharaoh and his Army pursue them after they were gone?* A. Yes, they repented that they let them go, and pursued them to the Red-sea, resolving to destroy them, *Ex. xiv. 5. and xv. 9.* —

19 Q. *How did the People of Israel, who came out of Egypt, get over the Red-sea?* A. When they were in Distress with the Red-sea before them, and Pharaoh's Army behind them, they cried unto God, whereon Moses bid them stand still and see the Salvation of the Lord. Then at the Command of God, Moses struck the Sea with his Rod, and divided the Waters asunder, and the Children of Israel went through upon dry Land, *Ex. xiv. 10, 16, 21, 29.* —

20 Q. *What became of the Egyptians that followed them?* A. God troubled their Army, retarded their March, and when Moses stretched out his Hand over the Sea again, the Waters returned upon them, and they were drowned, *Ex. xiv. 28.* —

21 Q. *Whither did the Children of Israel go then?* A. They went wheresoever God guided them by the Pillar of Cloud and the Pillar of Fire; and they moved and they rested according to the Rest or the Motion of this Cloud, *Ex. xiii. 21. Numb. x. 33, 34.* —

22 Q. *How did the People of Israel, who had seen all these Wonders, behave themselves in their Travels?* A. At every new Difficulty, when they wanted Meat or Water, or met with Enemies, they fell a murmuring against God and Moses, *Ex. xv. 23, 24. and xvi. 2, 3.*

23 Q. *How long was it before they came to the Place that God promised them?* A. They wandered forty Years in the Wilderness for their Sins, *Numb. xiv. 32, 33. See Psal. lxxviii.* —

24 Q. *What did they eat all the time?* A. God fed them with Manna, or Bread that came down every Night from Heaven, and lay all round the Camp, *Exod. xvi. 4, 15, 35. Deut. viii. 3.*

25 Q. *What did they drink in the Wilderness?* A. *Moses* smote the Rock with his Rod, and Waters gushed out in a River, which attended them in their Journeys, *Exod. xvii, 5, 6. 1 Cor. x. 4. Numb. xx. 11. Nehem. ix. 15.* — 124

26 Q. *What did they do for Clothes during these forty Years?* A. Their Raiment waxed not old, nor did their Shoes wear out, *Deut. xxix. 5.*

27 Q. *Did Moses govern all this People himself?* A. By his Father-in-law *Jethro's* Advice, and by God's Approbation, he appointed Officers and Judges over the People for common Cases, but every harder Cause was brought to *Moses*, *Ex. xviii.*

28 Q. *You told me that Moses was a Lawgiver to the Jews or People of Israel, pray how came he by those wise and holy Laws which he gave them?* A. He conversed with God fourscore Days and Nights in Mount *Sinai*, and there he learnt them, *Ex. xxiv. 12—18. Deut. ix. 9, 18.*

Note, The People of *Israel* were not all called *Jews* 'till after the Return from the Captivity of *Babylon*, the chief Part of those who returned being of the Tribe of *Judah*: Yet in all later Histories the *Israelites* are so universally called *Jews*, that I have sometimes used this Name even in the earlier Part of their History.

'Tis plain that *Moses* was twice with God on Mount *Sinai*, and that forty Days each Time; for *Moses* coming down, and finding the Idolatry of the golden Calf, broke the Tables of the Law which God wrote first, and God called him up the second Time, and wrote the Law on New Tables. See *Exod. xxxiv. 1—5, 28.*

29 Q.

Chap. III. ISRAELITES from Egypt. 29

29 Q. *What Token was there that Moses had been with God?* A. The Face of *Moses* shone so that the People could not converse with him till he put a Vail on his Face, *Ex. xxxiv. 29—35.*

30 Q. *What Sort of Laws were those which Moses gave the Jews?* A. Moral Laws, Ceremonial Laws, and Judicial Laws, and all by God's own Appointment, *Ex. xxiv. 12. Isa. xxxiii. 22.*

31 Q. *What was the Religion of the Jews or Israelites?* A. The same with the Religion of *Adam* after his Fall, of *Noah*, and *Abraham*, in Chap. II. Q. 50. with these Additions given by *Moses*.

Note, This is called the JEWISH, or MOSAICAL, or LEVITICAL DISPENSATION. And herein God may be considered under three Characters.

1. As the *Universal Creator of all Men*, and as the *Lord God and Ruler of the Souls and Consciences of all*, and of the *Jews* as a *Part of Mankind*; and under this Character he required of the *Jews* all the Duties of the *Light of Nature*, or the *Moral Law*, which obliged all Mankind as well as them, and that under every Dispensation.

2. He may be considered as the *God of Israel*, or the *Jews*, as a *Church* outward and visible, whom he had separated from the rest of the Nations to be a peculiar People to himself, and so he prescribed to them peculiar *Forms of Worship*, and special *Ceremonies and Rites of Religion*, as Tokens of their Duty and his Grace.

3. He may be considered as the *proper King of the Israelites as a Nation*, and as they were his Subjects, and so he gave them *Judicial or Political Laws* which relate to their Government, and the common Affairs of the Civil Law.

But these three Sorts of Laws are not kept so entirely distinct, as not to be intermingled with each other. 'Tis all indeed but one Body of Laws, and given properly to that one People under different Considerations;

tions: and on this account 'tis sometimes hard to say under which Head some of these Commands of God must be reduced. Some Commands relating to their Houses and Garments, their Plowing and Sowing, and the Prohibition of particular Sorts of Food, are naturally ranked under their *Political Laws*; and yet there is plainly something *Ceremonial* or Religious designed or included in them. *Again*, That which we call the *Moral Law*, or the *Ten Commands*, is for the most part the *Law of Nature*, but it has something of a positive Institution, *Ceremonial* or Ritual in it. This is very plain in the fourth Command of the seventh-day Sabbath: but in this Catechism it was not proper to enter into too nice Inquiries on this Subject. The three Branches of this Distinction of the *Jewish Laws* in the main are evident enough, though they happen to be intermingled in some Instances.

C H A P. IV.

Of the Moral Law.

1 Q. *WHICH* was the moral Law given to the Jews? A. All those Commands which relate to their Behaviour considered as Men, and which lie scattered up and down in the Books of *Moses*; but they are as it were reduced into a small Compass in the ten Commandments.

2 Q. *How* were these ten Commands first given them? A. By the Voice of God on Mount *Sinai*, three Months after their coming out of *Egypt*; and it was attended with Thunder, and Fire, and Smoke, and the Sound of a Trumpet, *Exod. xix. 18, 19. and xx. 1—18.*

3 Q.

3 Q. *Where was this Moral Law more especially written?* A. In the Two Tables of Stone which God wrote with his own Hand and gave to Moses, Ex. xxiv. 12. xxxii. 15, 16. and xxxiv. 1.

4 Q. *What did the first Table contain?* A. Their Duty towards God in the four first Commandments. See Ex. xx. 3—11. Deut. v. 22.

5 Q. *What are these four first Commandments?* A. (1.) Thou shalt have no other Gods before me.

(2.) Thou shalt not make to thyself any graven Image, or any Likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shewing Mercy unto thousands of them that love me and keep my Commandments.

(3.) Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

(4.) Remember the Sabbath Day to keep it holy. Six Days shalt thou labour and do all thy Work, but the seventh Day is the Sabbath of the Lord thy God: in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor thy Stranger that is within thy Gates; for in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day: wherefore the Lord blessed the Sabbath-day and hallowed it.

Q. 6 Q. Is God's resting from his Works of Creation the seventh Day the only Reason why the Jews were required to keep the Sabbath or Day of Rest?

A. This latter Part of the fourth Commandment (*viz.*) The Reason of the Sabbath, taken from the Creation, and God's resting on the seventh Day, is entirely omitted in the Rehearsal of the ten Commands in the fifth of *Deuteronomy*: and instead of it, the Jews are required to observe this Command of the Sabbath or holy Rest for another Reason, (*viz.*) because they were Slaves in *Egypt*, and God gave them a Release and Rest from their Slavery, *Deut. v. 15*. Though 'tis possible both Reasons of this Command might be pronounced from Mount Sinai, and only that mentioned in *Exodus* be writ on the Tables of Stone.

Q. 7 Q. What did the second Table contain? A. Their Duty toward Man in the six last Commandments, *Ex. xx. 12—17. Deut. v. 22.*

Q. 8 Q. What are these six last Commandments?

A. (5.) Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

(6.) Thou shalt not kill.

(7.) Thou shalt not commit Adultery.

(8.) Thou shalt not steal.

(9.) Thou shalt not bear false Witness against thy Neighbour.

(10.) Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

Q. 9 Q. Were these ten Commands given to the Jews only, or are they given to all Mankind?

A. Almost every thing contained in these Commands

mands is taught by the Light of Nature, and obliges all Mankind; the Honour that is done them in the New Testament intimates this also. But there are several Expressions in these Laws by which it plainly appears they were peculiarly appropriated and suited to the *Jewish* Nation in their awful Proclamation at Mount Sinai.

10 Q. *Wherein does it appear so plainly that these Laws as given at Mount Sinai have a peculiar Respect to the Jews?* A. This evident in the Preface, where God engages their Attention and Obedience by telling them, that *he was the Lord their God who brought them out of the Land of Egypt*. This appears also in the fourth Command, where the *seventh Day* is the appointed Sabbath for the *Jews*: And in *Deut. v. 15*. God gives this Reason for the Sabbath, that *He brought them out of Egypt with a mighty Hand*. 'Tis yet further manifest in the fifth Commandment, where the Promise of long Life in the Land literally refers to the Land of Canaan which God gave to that People. *That thy Days may be long in the Land which the Lord thy God giveth thee*. Yet, as is before intimated, the Citation of them by the Apostles in the New Testament as Rules of our Duty, doth plainly enforce the Observation of them so far on the Consciences of Christians.

C H A P. V.

Of the Ceremonial Law of the J E W S.

1 Q. *WHAT* was the Ceremonial Law? A. All those Commands which seem to have some religious Design in them, especially such as related to their Cleansings from any Defilement, and their peculiar Forms of Worship.

Note, I have hinted before that several of the *Political* Laws which were given to the *Jews* by God as their King, have something *Ceremonial* in them, and they were designed to be Emblems, Types or Figures of some spiritual Parts of Religion. There were also some Part of their *Ceremonies* of Purification, and their Rites of religious Worship which have a *political* Aspect, and were prescribed by God as King of their Nation. But I chuse to rank all their purifying Rites and their Rules of Worship rather under this Head of the *Ceremonial* or *Religious* Laws, because their Forms of Purification, do more plainly and eminently typify or represent to us how much care the People of God should take to be separated and purified from every Sin and from the Communion of Sinners; and the *Jewish* Rites of Worship represent to us, by way of Type or Emblem, that Spiritual and Evangelick Worship which should be paid to God especially under the New Testament, as the Lord of Souls and Consciences; as well as those Blessing of the Gospel, which are brought in by *Christ* and the Holy Spirit, are represented hereby.

SECT. I. *Of the Ceremonies of Purification.*

2 Q. *WHAT* were the chief Rites or Ceremonies appointed for Purification or Cleansing among the Jews? A. Washing with Water, Sprinkling

Sprinkling with Water or Blood, Anointing with holy Oil, shaving the Head of Man or Woman, together with various sorts of Sacrifices, and some other Appointments, *Heb. ix. 10, 13, 19. Lev. xv, xvi, and xiii. 33. Num. vi. 19. Exod. xl. 9.*

3 Q. *What were those Things or Persons among the Jews which were required to be purified?* A. All Persons, Houses or Buildings, Garments or other Things which were set apart for the Service of God; and all such as had been defiled by Leprosy, by touching human dead Bodies, or the Carcases of any unclean Animal, or by other ceremonial Pollutions. See *Lev. xi, xii, xiii, xiv, and xv. Exod. xl. 9—15. Numb. viii. 6. and xix. 9, &c.*

4 Q. *How were the Persons or Things of the Gentiles to be purified for the use of the Israelites?* A. The things which could endure the Fire were to pass through the Fire; other things were to be washed with Water, *Num. xxxi. 20—24.* And the Maidens were to have their Heads shaven, and their Nails pared, before an *Israelite* could take any of them for a Wife, *Deut. xxi. 12.*

5 Q. *Were there not some things which could not be purified at all by any Ceremonies?* A. All the several Nations of *Canaanites* and the Males among other *Gentile* Captives in War who had refused the Offer of Peace were judged so unclean and polluted, that they were all to be destroyed, *Deut. vii. 1—4. Josh. vi. 21. vii. 26. and x. 28, 30, 32, 40, &c. Deut. xx. 13—17.* And the Houses and Garments of the *Israelites*, where the leprous Spots could not be taken away, were to be destroyed also, *Lev. xiii. 57, and xiv. 45.* and those *Israelites* in whom the Leprosy prevailed, were to be

be shut out of the Camp as unclean, *Lev. xiii. 45, 46.*

6 Q. *Were there any Crimes of real Immorality or Impiety, which could be taken away by any of these outward Ceremonies of Purification?* A. The mere outward Performance of any of these Ceremonies did purify the Persons defiled no further, than to set them right in their political State, as Subjects under God as their King; and to cleanse them, as Members of the *Jewish* visible Church from ceremonial Defilements, *Heb. ix. 13. The Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the unclean, sanctifieth no further than to the purifying of the Flesh.* But *Heb. x. 4. It is not possible that the Blood of Bulls and Goats should take away Sins;* i. e. as they are committed against God as the Lord of their Souls and Consciences.

7 Q. *How then were the Sins of the Jews cleansed or pardoned, I mean their real Immoralities and Impieties against God as the Lord of Conscience?* A. They obtained Pardon of God according to the Discovery of Grace and Forgiveness scattered up and down through all the five Books of *Moses*, and especially according to the Promises made and the Encouragements given to *Abraham, Isaac and Jacob*, and in general to all those who sincerely repent of Sin, and trust in the Mercy of God so far as it was then revealed, and to be further revealed in time to come, *Exod. xxxiv. 6, 7. Deut. iv. 29, 30, 31. Isai. lv. 7, &c.* But this Forgiveness is owing to the effectual Atonement of *Christ*, which was to be made in due time, and which took away Sins past as well as to come, *Rom. iii. 21, 24, 25, 26.*

8 Q. *Did these outward Rites of Purification then*

then do nothing towards the removal of their moral Defilements or Sins? A. As their outward or ceremonial Defilements were appointed to be Emblems and Figures of the spiritual or moral Defilement of the Soul by Sin, so many of these Ceremonies of Purification, and particularly those by Water and Blood, were Pledges and Tokens to assure them that God would forgive Sin: and they were also Figures and Emblems of the Removal of moral Defilement or Sin from the Souls of Men by the atoning Blood of *Christ*, and by the sanctifying *Spirit* of God, which is represented under the Figure of *clean Water*. See *Heb. ix.* and *x.*

Note, The following Question perhaps might come in properly after the Account of *Sacrifices*: But having here enquired whether the *Ceremonies of Purification* did any thing toward the Removal of the moral Defilement of Sin, I thought it as proper to introduce it here, as a kind of Objection against the foregoing Answers.

9 Q. *But were there not some Jewish Sacrifices and Methods of Purification and Atonement appointed for some real Immoralities and Wickedness, as, when a Man had committed a Trespass against the Lord, by lying to his Neighbour, by cheating or robbing him, or by swearing falsely when he had found any thing that was lost, and with-held it from the Owner? Lev. vi. 1—7. Is it not said, He shall bring his Trespass-Offering to the Lord, and the Priest shall make an Atonement for him before the Lord, and it shall be forgiven him? A.* This Trespass-Offering would set him right indeed in the Sight of God as King of the Nation, against whose political Laws the Man had committed

mitted this Trespafs; but it was never designed to free him from the Guilt of this Sin in the Sight of God as the Lord of Conscience, unless he repented of this Sin in his Heart, and trusted in the Mercy of God so far as it was revealed in that Day; for it is a certain Truth, that *the Blood of Beasts cannot take away Sin*, Heb. x. 4.

SECT. II. Of the Holy Persons.

HERE the Reader may take notice that several things mentioned in this and the two following Sections, (*viz.*) of *Holy Persons, Places and Things*, are described in Figures, to give a plainer Idea of them.

10 Q. *Having finished the Rites of Purification, let us enquire now what were the most remarkable things relating to their Forms of publick Worship?* A. These five, (*viz.*) holy Persons, and holy Places, holy Things, holy Times, and holy Actions.

11 Q. *What mean you by calling all these Holy?* A. I mean such Persons, such Places, such Things, and such Times and Actions, as were devoted to God and his Worship, or appointed for his special Service, Numb. xvi. 5. Lev. xxi. 8. and xxii. 15.

12 Q. *Who might be called the holy Persons among the Jews or Israelites?* A. The Priests and the *Nazarites* and all the *Levites*, Lev. xxi. 1, 6. Num. vi. 2, 8. and viii. 14. though sometimes the whole Nation are called holy, Exod. xix. 6.

13 Q. *Who were appointed to be Priests?* A. First *Aaron* himself, and then the eldest of *Aaron's* Family were appointed to be High Priests in Succession, and the rest of his Sons and their
Poste-

Posterity were the Priests, provided they had no Blemish in their Bodies, *Lev.* xvi. 32. and xxi. 17. *Exod.* xxix. 30. *Num.* iii. 3, 4, 10, 32, iv. 16. xvi. 40. and xx. 25, 26.

14 Q. *How were they made Priests?* A. They were solemnly separated at first to the Priests Office by Anointings and Purifications, and Sacrifices, *Lev.* viii.

15 Q. *What was the Business of the Priests?* A. Their chief Business was to offer Sacrifices to the Lord, to burn Incense before him in the holy Place, to kindle the Lamps, to do the higher Services of the Sanctuary, and to instruct the People, *Lev.* i. 5, 7, 8. and ii. 2. *Num.* xvi. 40. *Ex.* xxx. 7.

16 Q. *What was the Office of the High Priest?* A. He was appointed to come nearer to God, even to enter into the most holy Place, to do special Services on the yearly Day of Atonement, to oversee all the publick Worship, and to judge among them in many civil Matters as well as religious, *Acts* xxiii. 4, 5. *Lev.* xvi. *Num.* iii. 4, 6. *Deut.* xvii.

17 Q. *Was there any Work which the Priests performed in common with the High-Priest?* A. All the Priests were to teach the People their Duty, to assist in judging of civil and religious Matters, and bless the People in the Name of the Lord, *Deut.* xvii. 8—13. and xxi. 5. *Num.* vi. 23. *Mal.* ii. 7.

Note, The Priests were appointed to give the Sense of the Law in *civil* as well as *religious* Concerns, because the same God who was the Object of their Worship, was also King of their Nation.

18 Q. *Who were the Nazarites?* A. Men or Women of any Tribe who separated or devoted them-

themselves to the Lord for a Time by a particular Vow, Num. vi.

19 Q. *What were the Rules of a Nazarite's Vow or Separation?* A. He was to drink no Wine nor strong Liquor, to come at no dead Body, nor to suffer any Razor to come upon his Head, but let his Hair grow all the time, unless he fell under some ceremonial Defilement, Num. vi. 5, 6, 9, &c.

20 Q. *How was his Vow to be finished or ended?* A. By shaving his Head at the Door of the Tabernacle, offering a Sacrifice, and burning his Hair in the Fire of it, Num. vi. 13, 18.

21 Q. *Who were the Levites?* A. All the Tribe or Family of Levi, for they were taken into the Service of God instead of the First-born of all the Tribes of Israel; whom God claimed as his own, Num. iii. 40. and viii. 13—19.

22 Q. *Why did God claim all the First-born of Israel?* A. Because he saved them from the destroying Angel when he smote all the First-born of Egypt, Num. viii. 14—18.

23 Q. *What was the Business of the Levites?* A. To wait on the Priests in their Office, and to do the lower Services of the Sanctuary or Holy Place, Num. viii. 19. and iii. 4, 6.

24 Q. *How were the Levites separated to the Service of the Sanctuary?* A. By sprinkling Water of Purification on them, shaving their Flesh, washing their Garments, and the People laying their Hands on them, as well as by several Sacrifices, Num. viii. 6—16.

SECT III. *Of the holy Places particularly the Tabernacle.*

25 Q. *NEXT to the holy Persons let us enquire what were the holy Places?* A. The Tabernacle in the Days of *Moses*, and the Temple in the Days of *Solomon*, each of which is sometimes called the *Sanctuary*, *Exod.* xxv. 8. *1 Chron.* xxii. 19.

26 Q. *What was the Tabernacle?* A. It was a sort of moveable Building made of Pillars and Boards set in sockets of Silver, and fine Linnen Curtains embroidered with Cherubs, and coupled with Loops and Tacks of Gold, that the whole might be taken to Pieces, and carried with them in their Journeys. See *Exod.* xxvi.

Note, When *Moses* had received full Orders for making this Tabernacle, he came down from Mount *Sinai*, and found the People had been guilty of Idolatry in making a golden Calf: Then it is said, *He took the Tabernacle and pitched it without the Camp, and afar from the Camp, and called it the Tabernacle of the Congregation: and every one that sought the Lord, went out to this Tabernacle.* This is supposed to be a little occasional Tabernacle made like a small Chapel for present Worship; for God resided there at the Door of it in a cloudy Pillar, and *Moses* went into this Tabernacle and talked with God there, *Exod.* xxxiii. 6, 7, &c. But when the great Tabernacle was finished according to God's Appointment, it stood not without the Camp, as appears in the following Question.

27 Q. *Where did the Tabernacle stand when it was reared up?* A. It stood within a large Space of
of

of Ground which was called the *Court of the Tabernacle*, one hundred Cubits long, and fifty Cubits broad, *Exod.* xxvii. 9—18. and all the Tribes pitched their Tents round it, *Num.* ii.

28 Q. *How was the Court of the Tabernacle inclosed?* A. It was inclosed by a Row of Pillars on each side with Curtains reaching from Pillar to Pillar, *Exod.* xxvii. 9—18. and xl. 33.

29 Q. *How was the Tabernacle covered?* A. With four Veils or Curtains; one of fine Linnen, one of Goats Hair, the third was made of the Skins of Rams dyed Red, and the fourth or outermost of Badger-Skins to endure the Weather, *Exod.* xxvi. 1—14.

30 Q. *Into what Rooms was the Tabernacle divided?* A. Into the *holy Place*, where the Priests entered to minister daily, and the *most holy Place* where none but the High-Priest entered, and that but once a Year, *Heb.* ix. 6, 7.

31 Q. *How was the holy Place divided from the most holy?* A. By a Curtain or Vail of fine Linnen with various Colours embroidered with Cherubs, and hung on four Pillars overlaid with Gold, *Exod.* xxvi. 31, 32, 34.

32 Q. *What was the Temple?* A. A most glorious Building of Stone and Timber raised near five hundred Years afterward by King Solomon instead of this moveable Tabernacle, *1 Chron.* xvii. 5, 11, 12. *1 Kings* vi. 1, 2.

33 Q. *But besides these holy Places, (viz. the Tabernacle and the Temple) was not Jerusalem called the Holy City?* A. Yes, because God appointed the Tabernacle in David's Time to be removed to Mount Zion, and because the Temple was built by Solomon on Mount Moriah, both
which

which are included within the City of *Jerusalem*,
Nehem. xi. 1. 2 Chron. iii. 1. and 1 Kings viii. 1.

S E C T. IV. *Of the Holy Things.*

34 Q. *WHAT* were the holy Things? A. There was a great Number of holy Things made of Gold and Silver, Brass and Wood, and fine Linnen, and other Materials both dry and liquid, which were used in the *Jewish* Worship.

35 Q. *What* were the chief or most considerable of these holy Things? A. The Ark of the Covenant and the Mercy-Seat, the Altar of Incense, the Table and the Candlestick, the Altar of Burnt-Offering and the Laver, the Priests Garments, the Sacrifices, the purifying Water, the holy Oil and holy Perfume, together with Vessels or Instruments relating to all or any of these, *Exod. xxxi. 7—11.*

36 Q. *What* was the Ark? A. It was a Chest or Coffin made of Wood and overlaid with Gold, wherein the two Tables of the Law were kept, of God's own writing, with some other precious things which were afterward laid up there, *Exod. xxv. 10—16. Deut. x. 1—5. Heb. ix. 4, 5.*

Note, The Rod of *Aaron* which blossomed and brought forth Almonds, and the Pot of *Manna* which the *Israelites* lived upon in the Wilderness, were both laid up in the Ark for a perpetual Memorial of those miraculous Events, *Exod. xvi. 33, 34. Num. xvii. 10. Heb. ix. 4.* Though some learned Men rather suppose these were only placed before the Ark, and not in it.

37 Q. *What* was the Mercy-Seat? A. It was the Covering of the Ark, and it was made of pure Gold, with a Cherub of Gold at each End of it,
with

with their Wings stretched out to cover the Mercy-seat, and their Faces toward each other, and toward the Mercy-seat also, *Exod. xv. 17—21.*

Note, A *Cherub* is used in Scripture to denote some angelick Power under the Figure of some strange Animal: It is described always like a living Creature with Wings, and probably with cloven Feet too; but whether it be rather in the shape of an Ox or of a Man the Learned are not agreed: perhaps it was sometimes nearer to one Form, and sometimes to another.

38 Q. *Why was the Covering of the Ark called the Mercy-seat?* A. Because God dwelt on it as the God of *Israel*, between the Cherubs, in a Body of Light, or a bright Cloud, and appeared there as a God of Mercy, accepting their Sacrifices and their Prayers, *Exod. xxv. 22. Lev. xvi. 2. Num. vii. 89. Psal. lxxx. 1.* This Light was called by the *Jews* the *Shecinah*, or the Habitation of God, and sometimes the *Glory*, *Rom. ix. 4.*

39 Q. *Where were the Ark and the Mercy-seat placed?* A. In the Holy of Holies within the Vail, *Exod. xxvi. 33, 34.*

40 Q. *What was the Altar of Incense?* A. An Altar made of Wood, covered with Gold, with a Crown or Ledge of Gold round about it, *Ex. xxx.*

41 Q. *What was done here?* A. Incense or Perfume of sweet Spices was burnt and offered upon it every Morning and Evening, *Ex. xxx. 7, 8.*

42 Q. *What was the Table?* A. The Table was made of Wood, covered with Gold, and had a golden Crown or Ledge round it with golden Dishes and Spoons, *Ex. xxv. 23—30.*

43 Q. *What was put on this Table?* A. Twelve Cakes of Bread were set there fresh every Sabbath, and it was called *Shew-bread*, *Lev. xxiv. 5.*

Sect. 4. *Altars, Garments, Sacrifices, &c.* 45

44 Q. *What was the Candlestick?* A. It was made of pure Gold like a Pillar or Shaft, with three Branches on each side, and thus it would hold one Lamp on the top, and six Lamp on the Branches, *Exod. xxv. 31.*

45 Q. *When were these Lamps dressed?* A. Every Morning and every Evening they were dressed and supplied with pure Oil, to burn always before the Lord, *Ex. xxvii. 20. and xxx. 7, 8.*

46 Q. *Where were the Altar of Incense, the Table of Shew-bread, and the Candlestick placed?* A. In the Holy Place.

47 Q. *What was the Altar of Burnt-Offering?* A. It was made of Wood, and overlaid with Brass, with Shovels, and Fire-pans, and Basons, and other Vessels belonging to it, *Ex. xxvii. 1—5.*

48 Q. *What was the Use of it?* A. All the Burnt-Offerings and Sacrifices were offered upon it, *Ex. xxxviii. 1.*

49 Q. *What was one of the chief Glories of it?* A. That the first Sacrifice that was offered upon it was burnt by Fire from Heaven, and that Fire was always kept burning there for holy Uses, *Lev. ix. 24. and vi. 13.*

50 Q. *What was the Laver?* A. A vast Vessel of Brass containing a large Quantity of Water, *Ex. xxx. 18—21.*

51 Q. *What was the Design of it?* A. For the Priests to wash their Hands and their Feet when they went to do Service in the Tabernacle, *Exod. xxx. 18—21.*

52 Q. *Where did the Altar of Burnt-Offering and the Laver stand?* A. In the Court of the Tabernacle under the open Sky, *Ex. xl. 29, 30.*

53 Q. *Having seen the holy Things that belonged to the Tabernacle, let us now enquire what were*
the

the Priests holy Garments? A. The common Priests had a Vest called an *Ephod*, and some peculiar Garments of fine Linnen appointed them when they ministered in the Tabernacle; but the Garments of the High-Priest were very peculiar, and exceeding rich and glorious, 1 *Sam.* xxii. 18. *Exod.* xxxix. 1, 27, 41.

54 Q. *What were the High-Priest's chief Garments?* A. These six or seven, (*viz.*) The *Ephod*, with the Breast plate and Girdle of curious Work, the Robe of the *Ephod*, the embroidered Linnen Coat, and the Mitre with a golden Plate, *Exod.* xxviii. 4.

Note here, The common Priests had such a linnen Coat and Girdle, but not embroidered, and such a Mitre of Linnen, but without a golden Plate, *Exod.* xxviii. 40.

55 Q. *What was the Ephod?* A. It was a sort of short Vest without Sleeves to be worn above all the other Garments; it was made of fine Linnen, with blue, purple, and scarlet, interwoven with Plates and Wires of Gold, *Exod.* xxxix. 2, 3.

56 Q. *What was the Breast-plate?* A. It was made of the same Work as the *Ephod*, of a span square, with twelve Jewels set in Gold, ranked in four Rows and fastened to the *Ephod*, *Ex.* xxxix. 8, 9, 10.

57 Q. *What was engraven on those Jewels?* A. The twelve Names of the Children of *Israel*, that the High-Priest might bear them on his Breast as a Memorial before the Lord, *Exod.* xxviii. 32. and xxxix. 14.

58 Q. *What was the Urim and Thummim on the Breast-plate?* A. It was something whereby the Mind and Will of God were made known to the High-Priest when he enquired in Cases of Difficulty, *Exod.* xxviii. 30. *Num.* xxvii. 31.

Note

Sect. 4. *Altars, Garments, Sacrifices, &c.* 47

Note here, On this Ephod was the *Urim* and *Thummim* in the Breast-plate, which are sometimes called the *Oracle*, because the High-Priest by consulting this in any Inquiry of Importance found the Mind of God, and told it to the Inquirer. But we know not now what this *Urim* and *Thummim* were, or by what Signs or Tokens, or in what Manner the Mind of God was made known on or by this Breast-plate to the Priests; whether the Answer was given by a particular Lustre on such Letters on the Breast-plate as spelled out distinct Words, or whether by a Voice from the Ephod, or from the Mercy-seat, is not hitherto agreed by the Learned, and their Conjectures about it are very various and uncertain.

59 Q. *What was the Girdle of the Ephod?* A. A curious linnen Girdle of embroidered Work, to bind the Ephod with other Garments close to the Body, *Exod.* xxviii. 8. and some suppose it to have been fastened to the Ephod.

60 Q. *What was the Robe of the Ephod?* A. It was an upper Garment woven all of blue, with wrought Pomgranates, and golden Bells hanging on the Hem of it, to make a sound when the High-Priest went into the Holy Place, *Exod.* xxxix. 31, 33, &c.

61 Q. *What was the Coat?* A. An under Garment, closer to the Body, made of Linnen and finely embroidered, *Exod.* xxviii. 4, 39.

62 Q. *What was the Mitre?* A. It was a Cap of fine Linnen, with a Plate of pure Gold fastened on the fore-part of it with a Lace of blue, *Exod.* xxviii, xxxvi, and xxxix. 28, 30.

63 Q. *What was engraven on this Plate?* A. HOLINESS TO THE LORD, because Aaron was to bear the Iniquity of their holy Things, that they might be accepted before the Lord, *Exod.* xxxix. 28, 30, 31. and xxviii. 36—38.

64 Q. *Thus much for the holy Garments: Now let*

let us hear what are the Sacrifices that were appointed, which are also numbered among the holy Things? *A.* All Sacrifices were Offerings made to God: Some were of Corn, or Wine, or Oil; and others were Offerings of living Creatures, Birds or Beasts, which were generally to be slain: But all Sacrifices must be perfect in their kind, and without a Blemish, *Lev. xxii. 19, 20.*

Note, There is one single Exception to this Rule, *Lev. xxii. 23.* where a Bullock or a Lamb, which had no other Blemish but some small natural Imperfection or Superfluity, might be offered in the Case of a mere *Free-Will Offering*, but in no other Cases: The current Language of Scripture seems every where else so plainly to require Sacrifices without a Blemish, that some Commentators think this Text must be explained some other way.

65 *Q.* Where were these Sacrifices to be offered?

A. In no other Place but at the Door of the Tabernacle, or the Temple, *Lev. xvii. 8, 9. Deut. xii. 13.*

66 *Q.* But do we not read of Gideon, and Samuel, and David, and Elijah building Altars and offering Sacrifices in other Places? *A.* This was not lawful to be done but by Prophets and inspired Men, or at God's express Command.

67 *Q.* How were the Sacrifices offered to God?

A. In some Sacrifices the whole was burnt on the Altar; in others, a part was burnt, and other parts were given to the Priests for their Subsistence: and in some Sacrifices the Person who offered them was allowed to partake also. See the seven first Chapters of *Leviticus*.

68 *Q.* What was done with the Blood of the living Creatures that were sacrificed? *A.* The Blood was never to be eaten, but to be poured out or sprinkled according to God's Appointment, for the
Blood

Blood is the Soul or Life of the Beast, and it is Blood that maketh Atonement for the Soul or Life of Man. See *Lev. xvii.*

69 Q. *What was the Design of Sacrifices of Corn, Wine and Oil?* A. These were called Meat-offerings and Drink-offerings, and they were appointed chiefly to give thanks to God for Mercies received.

70 Q. *What was the Design of killing and burning living Creatures in Sacrifice?* A. Some might be designed perhaps by way of Thanksgiving, but most of them were to make Atonement for Sins or Trespases against the Law of the *Jews*, or to purify the Unclean from some Ceremonial Defilement, *Heb. ix. 7, 13, 22.*

71 Q. *How could the killing and burning of living Creatures make Atonement for Sin?* A. It is not possible (as St. Paul assures us) that the Blood of Bulls and Goats should really take away Sins committed against God as the Lord of Conscience: But when a Man among the *Jews* had offended God, considered as King of the Nation, by some civil Trespas against the Laws of the Land, God was pleased to accept of the Suffering or Death of the Beast instead of the Death or Suffering of the Man: Or if a Person fell into some Ceremonial Defilements, he was to be purified by the Blood of a Beast: And this was an Emblem, or Type and Token that the Sin of Man deserved Death, and that God considered as the Lord of Conscience would forgive Sin, and would accept of the Sufferings and Death of his Son in due time as a real Sacrifice of Atonement in the room of the Sinner. See *Heb. ix.* and *x. 1 Pet. i. 19.* and *ii. 24.* See Quest. 6, 7, 8, of this Chapter.

72 Q. *With what Fire were the Sacrifices burnt?*
A. With Fire which came down at first from
D Heaven.

Heaven on the Altar, and it was kept always burning on the Altar for sacred Uses, *i. e.* to light the Lamps, to burn Incense, and to kindle other Fires in their Worship, *Lev. ix. 24. and vi. 13:*

73 Q. *Who were those Persons that dared to use other Fire in Worship than what God appointed?* A. Nadab and Abihu, the Sons of Aaron, burnt Incense with strange Fire, *Lev. x.*

74 Q. *What was their Punishment?* A. There went out a Fire from the Lord, and devoured them, *Lev. x. 1, 2.*

75 Q. *When were these various Sacrifices to be offered?* A. Daily, Weekly, Monthly, and Yearly, and on many special Occasions, as God revealed to Moses.

76 Q. *What was the daily Sacrifice?* A. A young Lamb every Morning and every Evening for a Burnt-offering, together with a Meat-offering and Drink-offering, *Num. xxviii. 3, &c.*

77 Q. *What was the Design of it?* A. To keep the People in Remembrance that for their daily Sins they needed continual Atonement and Pardon, and that God required continual Thanksgiving for his daily Mercies.

78 Q. *What were the Weekly, Monthly and Yearly Sacrifices?* A. Such as were required on the several holy Times, or the Festivals and Fasts which God appointed.

79 Q. *What was that special Sacrifice which was offered to make the purifying Water, called the Water of Separation?* A. A red Heifer was to be slain and burnt without the Camp, with her Skin, Flesh, and Blood, with Cedar-Wood, Hyssop, and Scarlet; and all the Ashes were to be gathered and laid up in a clean Place without the Camp, *Num. xix.*

Se&t. 4. *Altars, Garments, Sacrifices, &c.* 31

80 Q. *How was the Water of Separation to be made?* A. Some of the Ashes of the burnt Heifer were to be put in a Vessel, and to be mingled with running Water, *Num. xix. 17.*

81 Q. *What was the Use of it?* A. To purify Persons, or Things, or Places, which were defiled by touching a human dead Body, or the Bone of a Man, or a Grave, *ver. 11—16.*

82 Q. *How must it be applied to the defiled Thing or Person in order to cleanse them?* A. Some clean Person must take Hyssop and dip it in the Water, and sprinkle it upon the Tent, and upon the Persons and Vessels that were unclean, *ver. 18. Psal. li. 7. Heb. ix. 13.*

83 Q. *After the Water of Purification, tell me now, what was the Holy anointing Oil?* A. It was a kind of liquid Ointment, compounded of Myrrh, Cinnamon, and other rich Spices, with Oil-Olive, by the Art of the Apothecary; and there was none to be made like it on pain of Death, *Ex. xxx. 23—33.*

84 Q. *What was the Use of this holy Oil?* A. All the Vessels of the Tabernacle were to be anointed with it, as well as Aaron the High-Priest, and his Sons, *Ex. xxx. 26.*

85 Q. *What was the Incense or holy Perfume?* A. It was a Composition of sweet Spices with Frankinsense; nor was any to be made like it on pain of Death, *Ex. xxx. 34—38.*

86 Q. *What was the Use of this Incense or Perfume?* A. Some of it was to be beat to Powder and laid before the Ark in the most holy Place before the Lord, *Exod. xxx. 36.* And it was this Incense of sweet Spices which was burnt daily on the Altar of Incense. See *Ex. xxx. 7, 8, 9. and xxxv. 15. and xxxvii. 29.*

87 Q. *What is the last sort of holy Things relating to the Jewish Worship?* A. The Instruments and Vessels which were used in their Sacrifices, and in any other part of their Religion; and they were made chiefly of Gold, Silver, Brass, and Wood.

88 Q. *What Instruments were made of Gold?* A. The Golden Censer belonging to the most holy Place; The Vessels belonging to the Table of Shew-bread, viz. the Bowls, and Dishes, and Spoons, and Covers; The Vessels belonging to the Candlesticks and Lamps, viz. The Snuffers and Snuff-dishes, &c. *Heb. ix. 4. Ex. xxxvii. 16, 23.*

89 Q. *What Instruments were made of Silver?* A. Besides the Hooks and Fillets of the Pillars of the Court, and the Sockets of some of the Pillars, and of all the Boards of the Tabernacle which were of Silver, *Ex. xxvi. 19, &c. and xxvii. 10, &c.* there were Chargers and Bowls of Silver offered by the Princes for the Use of the Sanctuary, *Num. vii. 13. and Trumpets of Silver, Num. x. 2.*

90 Q. *What were the Instruments of Brass?* A. Those which belonged to the Altar of Burnt-Offering, viz. the Pots, Shovels, Basins, and Flesh-hooks and Fire-pans, besides the Brazen Grate of Net-work, *Ex. xxxviii. 3, 4.* Also the common Censers for Incense were supposed to be Vessels of Brass fit to hold Fire, *Num. xvi. 17, 37.*

91 Q. *What were the Instruments of Wood?* A. The Staves fitted for the Golden Rings to bear both the Ark, the Incense Altar, and the Golden Table, were all made of *Shittim*-Wood and overlaid with Gold, *Ex. xxxvii. 4, 15, 28.* but the Staves to bear the Altar of Burnt-Offering were overlaid with Brass, *Ex. xxxviii. 6.*

S E C T. V. *Of the Holy Times. and Holy Actions.*

92 Q. *HAVING surveyed the Holy Things of the Jews, let us enquire what were the chief of the Holy Times or Days appointed to them?*

A. The Weekly Sabbaths, the New-Moons, the Feast of the Passover, the Feast of Pentecost, the Feast of Trumpets, the Great Day of Atonement, and the Feast of Tabernacles. See most or all these Holy Times prescribed in *Lev. xxiii.* and the several Sacrifices belonging to them in *Num. xxviii.* and *xxix.*

93 Q. *What was the weekly Sabbath?* A. The seventh Day of every Week was a Day of holy Rest from all the common Labours of Life, and a Day of assembling or Worship, which is called an holy Convocation, *Exod. xx. 8, 10. Lev. xxiii. 2, 3.*

94 Q. *What special publick Service was done on this Day?* A. The daily Sacrifice was doubled, *Num. xxviii. 9.* and it is very probable that some Portions of the Law were to be read, and perhaps expounded chiefly by the Priests and Levites, as was practised afterward in the Synagogues, *Acts xv. 21.* and perhaps also this might be done at least in following Times on all Days of holy Convocation.

95 Q. *Why was this Day sanctified or made holy?* A. Partly from God's resting from the Work of Creation on the seventh Day, and partly in Remembrance of the *Israelites* Deliverance and Rest from their slavish Labours in *Egypt, Exod. xx. 11. Deut. v. 15.*

96 Q. *What was the Feast of the New-Moons?*

A. In the Beginning of their Months, which they reckoned by *New-Moons* they were to blow the Silver Trumpets, and offer a special Sacrifice, *Num. x. 10. xxviii. 11. 1 Sam. xx. 5. Psal. lxxxii. 3.*

97 Q. *What was the Feast of the Passover?* A.

It was kept for seven Days in their first Month *Abib*, by sacrificing a Lamb, and eating it in every Family, in Remembrance of God's passing over the Families of *Israel*, when he slew the First-born in every House of the *Egyptians*, *Exod. xii. 18, &c.*

Here note, that the first Month of the *Jews*, for all the common Affairs of Life which are called *Civil Affairs*, was *Tisri*, which in part answers to our *September*, and is the first Month after the Autumnal Equinox; and it was always so to continue for *Civil Affairs*, as appears from *Exod. xxiii. 16. xxxiv. 22.* and *Lev. xxv. 8, 9, 10.* But as to *Ecclesiastical or Religious Matters*, the first Month after the Vernal Equinox, called *Abib*, which answers partly to our *March*, was designed to be the Beginning of the Year to the *Jews*, in Memory of their great Deliverance from *Egypt*.

98 Q. *In what Manner was the Feast of the Passover kept?* A. On the fourteenth Day of the Month they were to roast a Lamb for Supper, and to eat Unleavened Bread that Evening and seven Days after, *Exod. xii. 3, 8, 19. Num. xxviii. 16, 17.*

99 Q. *Was there any particular Worship performed on these seven Days?* A. Yes, there were special Sacrifices every Day, a Sheaf of the first ripe Corn, *i. e.* Barley was now offered to God; and on the first and last Day there was an holy Convocation or Assembly for Worship, *Exod. xii. 16. Num. xxviii. 16, &c. Lev. xxiii. 10.*

100 Q.

100 Q. *What was the Feast of Pentecost?* A. Fifty Days or seven Weeks after the first ripe Corn (or Barley) had been offered to God, there was a particular Sacrifice, and an holy Assembly, and two Loaves of the first Fruits of Wheat were to be offered, *Lev. xxiii. 15—21.*

Note, This was called the *Feast of Weeks*, *Deut. xvi. 16.* compared with *Exod. xxiii. 16.* 'Twas a Sheaf of Barley that was offered at the Passover, and two Loaves of Wheat at Pentecost, both of them as first Fruits. See *Pool's Annot. on Exod. xxiii. 16.*

101 Q. *What was the Reason of the Feast of Pentecost?* A. It was kept as a Thanksgiving for the Beginning of Wheat Harvest, *Exod. xxiii. 16.* and perhaps also in Memory of the giving of the Law at Mount *Sinai*; which was seven Weeks, or fifty Days after the Passover, and their coming out of *Egypt*, *Exod. xx. 1, 11.*

Note, They went out of *Egypt* the fourteenth Day of the first Month, *Ex. xii. 17, 18.* from thence to the Beginning of the third Month is forty-six or forty-seven Days, when they came to the Mount of *Sinai*, *Exod. xx. 1, 2.* Then they purified themselves three Days, *ver. 11, 16.* and God gave the Law the fiftieth Day, and this Feast was called *Pentecost*, which in the *Greek* signifies *Fiftieth*.

102 Q. *What was the Feast of Trumpets?* A. The first Day of the seventh Month blowing of Trumpets was appointed with peculiar Sacrifices, and an holy Assembly, *Lev. xxiii. 24. Num. xxix. 1, &c.*

103 Q. *What are supposed to be the two chief Designs of this Feast of Trumpets?* A. (1.) This seventh Month having several Holy-Days in it,

'twas a sort of Sabbatical Month, or Month of Sabbaths, and was to be begun with an extraordinary Sound of Trumpets. (2.) This was counted the first Month, and first Day of the Year for Civil Matters, as the other was for Things Religious, and was to be proclaimed by Sound of Trumpet. See *Pool's* Annot. on *Lev.* xxiii. 24. and xxv. 9.

Note, As the seventh Day was the *Sabbath* or Day of Rest from *Labour*, so the seventh Month was a sort of *Sabbatical Month*; the seventh Year a *Sabbatical Year* to let the Land rest from Tillage; and at or after the seventh Sabbatical Year, *i. e.* once in fifty Years, there was a *Year of Jubilee*, or Release and Rest from Servitude or Bondage, *Lev.* xxv. 2, &c. 8, &c.

104 Q. *What was the great Day of Atonement?* A. The tenth Day of the seventh Month was appointed as a general Day of publick Fasting and Humiliation, Repentance and Atonement for all the People, *Lev.* xxiii. 27. and xvi. 29. and *Num.* xxix.

105 Q. *What was to be done that Day?* A. This was the Day when the High-Priest, dressed in his richest Garments, was to enter into the most Holy Place with the Blood of a peculiar Sacrifice, and sprinkle it upon the Mercy-Seat before the Lord to make Atonement for the Sins of the whole Nation, and to offer Incense on the golden Censer. See several more Ceremonies belonging to this Day, *Lev.* xvi. Let it be observed also, that in the Year of *Jubilee*, on this great Day of Atonement, the Trumpet of *Jubilee* was to be sounded through the Land, to proclaim Liberty to all the Inhabitants, *Lev.* xxv. 8, 9, 10.

106 Q.

106 Q. *What was the Feast of Tabernacles?* A. At the fifteenth Day of the seventh Month, at the End of all their Harvest, they begun this Feast, and dwelt seven Days in Booths made of the Boughs of Trees, *Deut. xvi. 13.*

107 Q. *What was the Design of this Ceremony?* A. To keep in Memory their dwelling in Booths in the Wilderness, when they went out of the Land of Egypt, *Lev. xxiii. 39—44.*

108 Q. *How was this Feast observed?* A. By peculiar Sacrifices every Day of the Feast, and a holy Assembly on the first Day and on the eighth Day, *Num. xxix. 12.*

109. Q. *At what Hour did their Sabbaths, and all their Feasts begin and end?* A. The Jews counted their Days, and particularly their Holy-Days, from the Evening at Sun-set to the next Evening, *Gen. i. 5. Lev. xxiii. 5, 32.*

110 Q. *At what Place were the Feasts to be kept?* A. At the Place which God should chuse for the Residence of the Ark and Tabernacle; which was first at *Shiloh*, afterwards at *Jerusalem*; though the blowing of Trumpets to proclaim the Beginning of the Year was practised in all the Cities of *Israel*. See *Deut. xvi. 16.* and *Pool's Annot. on Lev. xxiii. 24. 2 Kings xxi. 4.*

111 Q. *How then could all Israel keep these Feasts?* A. At the three chief Feasts, (*viz.*) the Passover, Pentecost, and the Feast of Tabernacles, all the Males were to appear before God in one Place with some Offering, *Exod. xxiii. 14—17. Deut. xvi. 16.*

112 Q. *What was the Offering they were to bring unto God when they appeared before him at these solemn Feasts?* A. The Tithe or tenth part of their Corn, Wine and Oil and the First-born of

their Cattle; but they themselves were to partake in eating of it, *Deut. xiv. 22, 23.* though the Bulk of it were to be given to the Priests and Levites. See *Chap. VI. Quest. 15, 16.*

113 Q. *Was it not dangerous for them to leave their own Dwellings in Towns and Villages which bordered on their Enemy's Country?* A. God promised them, that when they should go up to appear before him thrice in the Year, no Man should desire their Land, *Exod. xxxiv. 23, 24,* which was a standing Miracle during that Dispensation.

114 Q. *Having heard this Account of Holy Persons and Places, Things and Times, let us now enquire what were the holy Actions?* A. All those Actions may be called *Holy*, which were appointed to be a part of this *Ceremonial* Worship; but the Actions relating to the *Natural* Worship of God, such as Prayer and Praise, are in themselves holy and religious.

SECT. VI. *The Use of the Jewish Ceremonies.*

115 Q. *WHAT were the chief Uses of all these ceremonial Commands?* A. These three; (1.) To distinguish the *Jews* from all other People as a holy People, and God's peculiar visible Church, who eminently bore up his Name and Honour in the World, *Lev. xx. 22—26.*

(2.) To employ that People who were so much given to Idolatry, in many Varieties of outward Forms and Rites of Religion, lest they should be tempted to follow the Superstition and Idolatry of the Nations round about them, *Deut. vi. 1, 2, 14, 17. Deut. xxix. 1, 9—18.*

(3.) To

(3.) To represent by Types, Figures and Emblems many of the Offices of *Christ*, and the Glories and Blessings of his Gospel.

116 Q. *How does it appear that any of these Jewish Ceremonies are Emblems or Types of Christ and his Gospel?* A. 1. This appears from many Places in the New Testament, where *Jesus Christ* and the Blessings of the Gospel are called by the same Names. So *Christ* is called our High-Priest, *Heb.* iii. 1. and iv. 14. He is the Lamb that was slain, *Rev.* v. 6. 1 *Pet.* i. 19, 20. Our Passover, 1 *Cor.* v. 7. and Sacrifice to take away Sin, *Heb.* ix. 26. The Atonement or Propitiation for Sin, *Rom.* iii. 25. 1 *John* ii. 2. His Body is called the Temple, because God dwelt in it as in the *Jewish* Temple, *John* ii. 19, 21. *Col.* ii. 9.

2. This appears yet further from the evident and intended Resemblance which the Scripture represents between several of the *Jewish* Ceremonies and the Things of the Gospel. The Blood of *Christ* obtained eternal Redemption for us, as the Blood of Bulls and Goats cleansed and freed the *Jews* from ceremonial Defilements, *Heb.* ix. 12, &c. His Blood is called the Blood of sprinkling, *Heb.* xii. 24. to sprinkle or cleanse us from a guilty Conscience, as the sprinkling of the Blood of the *Jewish* Sacrifices purified the People, *Heb.* ix. 20. and x. 22. The most holy Place where God dwelt of old on the Mercy-seat is the Figure of the true Heaven where God dwells on a Throne of Grace, *Heb.* ix. 8, 24. and iv. 16. The High-Priest's Entrance with the Blood of the Sacrifice and with the Names of the Tribes on his Breast into the most holy Place, to appear before God there for the *Jews*, is a plain Figure of *Christ's* Entrance

Entrance into Heaven with his own Blood to appear before God for us, *Heb.* ix. 12, 25. The *Jewish* Incense was a Type or Figure of Prayer, *Rev.* v. 8. and viii. 3. The *Jewish* Sabbath or Day of Rest, as well as the Land of *Canaan*, was a Type of the Rest and Release of Believers from Sin and Guilt, and from an uneasy Conscience under the Gospel, and the final Rest of the Saints in Heaven, *Heb.* iv. 3, 4, 9, 10.

This might be proved more at large by some other Scriptures, where the *Jewish* Rites in general are called *Figures* or *Shadows* of the good things of the Gospel, *Col.* ii. 16, 17. *Heb.* viii. 5. and ix. 1—14. 23, 24.

117 Q. *Did the Jews themselves understand the spiritual Meaning of these Ceremonies?* A. Perhaps a few of them who were more enlightened might understand the Meaning of some of the chiefest and most considerable Types; but the Bulk of the People can hardly be supposed to have understood the spiritual Meaning of them: at least, the Bible gives us no Intimation of it.

118 Q. *How could they be appointed as Types and Figures of spiritual Things, if the People who were required to use them in their Worship did not understand the spiritual Meaning of them?* A. 1. The *Jewish* Dispensation was the Childish or Infant-State of the Church of God, as it is described, *Gal.* iv. 1, 2, 3, &c. Now, Children are sometimes employed in several things by their wiser Parents, the chief Design and Meaning whereof they understand not till riper Years.

A. 2. If these Ceremonies were not understood by the ancient *Jews* to whom they were given, yet they might be designed as Types and Figures of *Christ* and the Blessings of the Gospel
in

in order to confirm the Religion of *Christ* and the Gospel when it should be afterward published to the World, by seeing how happily it answers these ancient Types.

119 Q. *Wherein doth this appear?* A. St. Paul does actually confirm *Christianity* this way, especially in his Epistle to the *Hebrews*, by shewing how these ancient Types and Ceremonies are fulfilled in the Gospel of *Christ*.

Note, As a *Prophecy* is the foretelling of things to come in Words, so a *Type* is the foretelling of something to come in some real Emblem or Figure or Resemblance of it: Now as there are many ancient *Prophecies* which were not understood by the Persons to whom they were first spoken, nor by the Persons who spoke with them, 1 *Pet.* i. 11, 12. yet when they are fulfilled, they come to be better understood, and bear witness to the Hand of God both in the Prophecy and in the Accomplishment: So though *Types* may be obscure when they are first appointed, yet when they are accomplished or fulfilled they are better understood, and shew the Hand of God both in appointing the Sign, and bringing to pass the thing signified.

120 Q. *Can these things be said therefore to be fulfilled or accomplished in Christ, since the Meaning of all these Ceremonies or Types is not yet known even to Christians themselves?* A. The New Testament has revealed to us and taught us to understand the chief and most considerable both of the Types and Prophecies; but neither one nor the other are understood fully: And yet we make no doubt but the *Prophecies* are or shall be accomplished in *Christ*; and why not the *Types* also? Probably 'tis reserved as one part of the

the Glory of that happy Day when the *Jews* shall be converted, that the rest of their Prophecies, as well as the Rites and Ceremonies of their ancient Worship, together with their Accomplishment in *Christ* and the Gospel, shall be more compleatly understood.

C H A P. VI.

*Of the Political or Judicial Law of the
Jews.*

1 Q. *WE have had a particular Relation of the Moral and Ceremonial Laws of the Jews, Say now, what was their Judicial or Political Law?* A. That which related to their civil Government as a Nation.

2 Q. *Who was their Governor?* A. God himself condescended to take upon him the Title of their *King*, and he appointed various kinds of Governors under him as he thought fit, *Judges* viii. 23. 1 *Sam.* xii. 12, 13. *Isai.* xxxiii. 22.

Note, Since the same Person was both their God, and their King, the Tabernacle and the Temple may be considered not only as the Residence of their God but as the Palace of their King also: The Court of the Tabernacle was the Court of the Palace, the Holy of Holies was the Presence-Chamber, the Mercy-Seat was his Throne, the Cherubs represented his Attendants as God, and the Priests were his Ministers of State as a King, the High-Priest his Prime Minister, the Levites were his Officers dispersed through all the Kingdom, the Table of Shew-Bread, together with

with some part of the Sacrifices which were given to the Priest, did represent the Provision for his Household, &c.

Whatsoever other Governors were made from time to time, either Captains, Judges, or Kings, they were but Deputies to God, who put them in and turned them out at pleasure.

3 Q. *What did the Political or Civil Laws, or Commands, oblige the People to?* A. To many particular Practices relating (1.) To War and Peace. (2.) To Husbands and Wives. (3.) Parents and Children. (4.) Masters and Servants. (5.) Food and Raiment. (6.) Houses and Lands. (7.) Corn and Husbandry. (8.) Money and Cattle. (9.) The Birds and Beasts. (10.) The First-born of all Things. (11.) The Maintenance of the Levites and Priests. (12.) The Care of the Bodies and Lives of Men.

4 Q. *What were some of the more peculiar Laws about War and Peace?* A. That they should make no Peace with the seven Nations of Canaan, but that they should destroy them utterly; and that when they went to War, every Soldier who was afraid might go home, *Deut. vii. 1, 2, 3. Deut. xx. 8.*

5 Q. *What were some of their peculiar Laws about Husbands and Wives?* A. That a Man should marry his Brother's Widow if his Brother died childless: and that Men were permitted to put away their Wives by a Writing of Divorce, *Deut. xxv. 5. xxiv. 1.* And that Adultery was to be punished with Death, *Lev. xx. 10.*

6 Q. *What were some of their special Laws about Parents and Children?* A. The first-born Son was to have a double Portion: and that any Child

Child who smote or cursed his Father or his Mother, or was obstinately rebellious and incorrigible, was to be put to Death, *Deut.* xxi. 17, 18—21. *Exod.* xxi. 15, 17.

7 Q. *What are some of their special Laws about Masters and Servants?* A. Any Servant might go free, if his Master had maimed him: And an *Israelitish* Servant, though he were bought with Money, shall go out free for nothing in the seventh Year: and if he will not go out free, his Master shall bore his Ear through on the Door-Post with an Awl, and he shall serve him for ever, *Ex.* xxi. 2—6. and 26, 27.

Note, This Word *For ever* signifies till the Year of *Jubilee*, for all Servants or Slaves who were *Hebrews* were then to have their Freedom, and return to their own Lands and Possessions in their own Tribe. See *Lev.* xxv. 39—42. And this is the best way of reconciling *Exod.* xxi. with *Lev.* xxv. where one Text saith, the Servant shall go out free in the seventh Year, and another in the Year of *Jubilee*, and the third saith, he shall serve for ever.

8 Q. *What special Laws had they relating to their Food?* A. That they should eat no Blood, nor the Fat of the Kidneys, nor any thing that died of itself, or was torn of wild Beasts, nor any of the Beasts or Birds or Fishes which were pronounced to be unclean, *Lev.* xi. and xvii. *Deut.* xiv. 21. And therefore they would not eat with *Heathens*, lest they should taste unclean Food.

9 Q. *What were some of the Laws relating to their Clothing?* A. A Man must not wear the Raiment of Women, nor a Woman the Raiment of Men: They must wear no mixed Garment, made of Woollen and Linnen: and they were required to make Fringes in the Borders of their Gar-

Garments, and put upon the Fringe of the Borders a Ribbon of blue, that they might look upon it and remember to do the Commandments of the Lord, *Num.* xv. 38, 39. *Deut.* xxii. 5, 11, 12.

Note, In our Saviour's time they wrote Sentences of the Law on Parchment, and put them on their Foreheads and their Garments: These were called *Phylacteries*, *Matth.* xxiii. 5.

10. Q. *What are some of their special Laws about Houses and Lands?* A. That every seventh Year the Land should rest from ploughing and sowing, and God promised to give them Food enough in the sixth for the three Years. And every fiftieth Year, which is the Year of *Jubilee*, all Houses and Lands that were sold should return to their former Possessors, except Houses in walled Towns, *Lev.* xxv. 2—17, 20, 21, 30, &c.

Note, Every seventh Year in which the Fields were not to be tilled, was called a *Sabbath* or a *Sabbatical Year*: And after seven Sabbatical Years, *i. e.* forty-nine Years, was the Year of *Jubilee* in the fiftieth: Though some have supposed the *Jubilee* to be the forty-ninth Year itself, that so two Sabbatical Years might not come together: for in the *Jubilee* 'tis plain there was to be no Ploughing nor Sowing, nor Reaping, nor Vintage, *Lev.* xxv. 11.

11 Q. *What were some special Jewish Laws about Corn and Husbandry?* A. They were forbid to plough with an Ox and an Ass together: to sow their Fields with Seeds of different Kinds: or to make clean riddance of their Harvests either of the Field or of the Trees, for the Gleanings were to be left for the Poor, *Deut.* xxii. 9, 10,

10, 11. *Lev. xix. 9, 10, 19.* And any Travellers might eat their Fill of Grapes or Corn in a Field or Vineyard, but might carry none away, *Deut. xxiii. 24, 25.*

12 Q. *What were some of their peculiar Laws about Money Goods and Cattle?* A. They might lend Money upon Usury to a Stranger, but not to an *Israelite*. That a Thief should restore double for whatsoever Thing he has stolen; but if he stole Cattle, and killed or sold them, he must pay five Oxen for an Ox, and four Sheep for a Sheep, *Exod. xxii. 22. Deut. xxiii. 19, 20. Ex. xxii. 1—9.* But if he has nothing to pay, the Thief shall be sold for his Theft, *ver. 3.*

13 Q. *What special Laws related to Beasts and Birds?* A. They were forbid to muzzle the Mouth of the Ox that trod out the Corn, that so he might eat some while he was treading it: Nor when they took a Bird's Nest in the Field with Eggs or Young ones, were they permitted to take the Dam with them, *Deut. xxv. 4. and xxii. 6, 7.*

14 Q. *What Laws were given them about the First-born?* A. The First-born of Man and Beasts were devoted or given to God as well as the First-fruits of the Trees and of the Field, *Exod. xxii. 29, 30. Num. xviii. 12, 13.*

Note, The First-born of Men were redeemed by the *Levites*: The First-born of Beasts were to be sacrificed, or some way put to Death, if not redeemed, *Exod. xii. 2, 12, 13, 15. Num. iii. 41.*

15 Q. *What were the Laws about the Maintenance of the Priests?* A. The Priests were to be maintained by the First-born of all Cattle and the

the First-fruits of Oil and Wine and Corn, and they had a Share in various Sacrifices, (*viz.*) the Heave-Offerings, the Wave-Breast, and the right Shoulder, &c. *Num.* xviii. 8—19.

Note, Heave-Offerings were to be moved upwards and downwards towards Heaven and Earth. *Wave-Offerings* were to be shaken to and fro, or moved towards the four Quarters of the Heaven: All this is supposed to signify an Offering of them to God, as universal Lord of all Parts of the Creation, and who dwells every where.

16 Q. *What were the Laws about the Levites Maintenance?* A. They were maintained by the Tenth or Tithe of Fruits and Corn which God appointed for them, *Num.* xviii. 21, 24. And they had some Cities and their Suburbs given them out of every Tribe, *Josh.* xxi.

17 Q. *What were some of their special Laws about the Bodies and the Lives of Men?* A. He that killed or stole and sold a Man, must die for it, *Exod.* xxi. 12, 16. And in all Cases of real Injury or Mischief, Life was to pay for Life, an Eye for an Eye, a Hand for a Hand, or a Foot for a Foot, *Lev.* xxiv. 17—20. And this was the Penalty of a false Witness, who intended to bring any Mischief whatsoever on another, *Deut.* xix. 18, &c. for the same was to be executed on the false Witness.

18 Q. *Was there no Pardon for him that killed another?* A. If he did it wilfully, there was no Pardon: but if it were done by Chance, there were six Cities of Refuge in the Land of Canaan appointed, to which the Manslayer might fly and be safe. But he was bound to dwell there till the Death of the High-Priest, *Num.* xxxv. 11—33.

19 Q.

19 Q. *Was the Law the same for the Servant or Slave, and for the Freeman, in case of Maiming and of Murder?* A. Not entirely the same; for in some cases of maiming or killing a Slave, the Offender was not punished to the same degree as if the injured Person had been a Freeman, *Exod. xxi. 20, 26.*

20 Q. *What were some of the usual Punishments of Criminals appointed in the Jewish Law?* A. A Fine of Money or Cattle to be paid, a cutting off from the People or Congregation, scourging or beating at most with forty Stripes, the loss of a Limb, or the loss of Life, *Exod. xxi. 19, 22, 36. Lev. xix. 20. xxiv. 17—20.*

21 Q. *What is the Meaning of being cut off from the People or the Congregation?* A. In some greater Crimes, such as presumptuous Rebellion against the Laws of God, wilful Sabbath-breaking, &c. it may signify capital Punishment or Death by the Hands of the Magistrate, *Num. xv. 30, 31. Exod. xxxi. 14.* In some cases it may intend a being devoted to some Judgment by the immediate Hand of God, *Lev. xvii. 10. and xx. 5, 6.* But in some lesser Crimes perhaps it may signify no more than to be excommunicated or shut out of the Congregation of *Israel*, and the Privileges thereof; as, For eating leavened Bread at the time of the Passover, *Exod. xii. 15.* or for a Man's going unto the holy Things with his Uncleanneſs upon him, *Lev. xxii. 3.* where it is expressed, that *that Soul shall be cut off from the Presence of God.* But this Question hath some Difficulties in it, and learned Men differ about the Sense of these Words, *Being cut off.*

22 Q. *If the Jews were permitted to give forty Stripes, how came Paul five times to receive but forty*

forty Stripes save one, from the Jews who so much hated him, 1 Cor. xi. 24? A. Because they pretended to be very scrupulous in observing the Law exactly, and therefore they never inflicted more than thirty-nine Stripes, lest they should happen to mistake in the Tale, while they were inflicting forty, and thus transgress the Law.

23 Q. *What were their most common ways of putting Criminals to Death? A.* By hanging them on a Tree, or by stoning them with Stones, Num. xxv. 4. Deut. xxi. 23. xiii. 9, 10. Num. xv. 35.

24 Q. *How many Witnesses were necessary to condemn a Criminal to Death? A.* At the Mouth of two or three Witnesses shall he that is worthy of Death be put to Death, but not at the Mouth of one Witness, Deut. xvii. 6, 7.

25 Q. *What was the Design of God in giving them so many peculiar Laws about their Civil or Political Affairs? A.* (1.) To let them know that God was their King as well as their God, and to keep them distinct and separate from the rest of the Nations as his own People and Kingdom.

(2.) Many of these Laws were in themselves excellently suited to the Advantage of that People, dwelling in that Country and under those Circumstances.

(3.) Some of these Laws had a moral or spiritual Meaning in them, which might partly be known at that time, and which was further discovered afterwards.

26 Q. *What Instances can you give of moral Lessons taught by these Political Laws? A.* Thou shalt not take the Dam with the Young, Deut. xxii. 6, 7. is to teach Men Mildness and Compassion.
Thou

Thou shalt not muzzle the Ox that treads out the Corn, Deut. xxv. 4. is to shew that Ministers who provide us spiritual Food, ought to be maintained themselves, 1 Cor. ix. 9, 10. for so the Apostle Paul has explained it.

CH A P. VI.

Of the Sins and Punishments of the Jews in the Wilderness.

1 Q. *AFTER all this Account of the Moral, Ceremonial, and Judicial Laws, can you tell me whether the People of Israel obeyed them or no?* A. No; they often broke the Laws of God and sinned against him, and were often punished, *Isai.* lxiii. 10. *Psal.* lxxviii. 32, 33, 34.

2 Q. *What were their most remarkable Sins against God in the Wilderness?* A. Besides their Murmurings at some Difficulties in the Beginning of their Journey, their first remarkable and notorious Crime was their making a golden Calf, and worshipping it at the foot of Mount Sinai, *Exod.* xxxii. 4, 8.

3 Q. *What Temptation, or what Pretence could they have for such a Crime?* A. Moses was gone up into Mount Sinai, and tarried there so many Days longer than they expected, that they wanted some visible Token of God's Presence among them; and so they constrained Aaron to make this golden Image to be a Representation of the Presence of God, but without God's Appointment, *Exod.* xxxii. 1.

Note,

Note, It is scarcely to be supposed that this was the mere Image of a common Calf, or that the *Jews* could fall down and worship such an Image; or that they could suppose an Ox or Calf, which was the Idol of their Enemies the *Egyptians*, was a proper Emblem of the God of *Israel*, their Deliverer from *Egypt*. Probably therefore 'twas the Image of a *Cherub*, partly in the form of a winged Ox: and since God was represented immediately afterward by *Moses* as dwelling among the *Cherubims* on the Mercy-seat, this might be a common Opinion or Notion before-hand among the People, even of that Age*: And it might be made as a visible Representation of the Presence of God, for they proclaimed a Feast to *Jehovah*, ver. 5. in the same manner as *Jeroboam*, long afterward, made perhaps the same sort of Images for the same Purpose, which are called *Calves*. But both this and that being done without God's Appointment, it was all Idolatry, and in a way of utmost Contempt it was called *Worshipping a Calf*; and was accordingly punished as highly criminal. See Chap. V. *Quest.* 37.

4 Q. *How did God punish them for the golden Calf?* A. The Children of *Levi* were commanded

* There were some Things relating to the Worship of God which that People had some general Notion of before *Moses* went up into the Mount to learn all the Particulars from God; as for Instance, they had Altars and Sacrifices, and sprinkling of Blood, *Ex.* xxiv. 4, 6, 8. They had Priests, *Ex.* xix. 22, 24. and a Tabernacle or moveable Chapel, *Exod.* xxxiii. 6, 7. And they might know that God dwelt among Angels or some glorious winged Beings as his Attendants; and these Cherubs might be sometimes figured as flying Men with Calves Feet, or as flying Oxen, as part of the Equipage or Attendants of God.

manded to slay their Brethren, and they slew three thousand of the Children of *Israel*, *Exod.* xxxii. 27, 28.

5 Q. *What was another of their remarkable Sins?*

A. In the next Stage, after *Sinai*, they loathed the *Manna* which God sent them, and murmured for want of *Flesh*, *Num.* xi. 4.

6 Q. *How was the murmuring punished?* A. God gave them the *Flesh* of *Quails* in abundance, and sent the *Plague* with it, *Num.* xi. 31, 33.

7 Q. *What was a third of their remarkable Sins?*

A. Being discouraged by the *Spies* who searched out the Land of *Canaan*, and brought an ill Report of that promised Land, they were for making a Captain to return to *Egypt*, *Num.* xiii. 32. and xiv. 3, 4, 36.

8 Q. *How was this Rebellion chastised?* A. Ten of the *Spies* died immediately of a *Plague*, and all the People were condemned to wander forty Years in the *Wilderness*, till all those who were above twenty Years old should die by degrees in their Travels, *Num.* xiv. 29—37.

9 Q. *Who of the Spies were saved?* A. None but *Caleb* and *Joshua*, who followed the Lord fully, and gave a good Account of the Land of Promise, *Num.* xiv. 6, 23, 24, 37, 38. and xxvi. 65.

10 Q. *What was their fourth remarkable Sin?* A. When *Korah*, *Dathan* and *Abiram* stirred up a Rebellion against *Moses* and *Aaron*, *Num.* xvi. 1, &c.

11 Q. *What was the Occasion of this Rebellion of Korah and his Companions?* A. They pretended that all *Israel* were holy, and that *Aaron* and his Family had no more Right to the Priesthood than they; and that *Moses* took too much upon

upon him to determine every thing among them, Num. xvi. 3, 10.

12 Q. *How were Korah, Dathan and Abiram punished?* A. They and their Families were swallowed up by an Earthquake *, and their two hundred and fifty Companions were burnt by a Fire which came out from God, ver. 31, 35. and when the Congregation murmured against Moses and Aaron for the Death of these Sinners, God smote above fourteen thousand of them, and they died of the Plague, ver. 41—50.

13 Q. *What Miracle did God work to shew that he had chosen Aaron's Family to the Priesthood?* A. He bid the Heads of the People chuse twelve Rods for the twelve Tribes of Israel, and write Aaron's Name upon Levi's Rod, and lay them up in the Tabernacle till the Morrow: At which Time they took each Man his Rod, and Aaron's Rod blossomed, and yielded Almonds, Num. xvii.

14 Q. *What was done with this Rod of Aaron?* A. It was laid up in the Ark to be a lasting Testimony against these Rebels, ver. 10. and to confirm Aaron's Right to the Priesthood.

15 Q. *What was a fifth remarkable Sin of the People?* A. They murmured because of the length of the Way, and for want of better Food than Manna, Num. xxi. 4, 5.

16 Q. *How was this new Murmuring punished?* A. God sent fiery Serpents among them, which destroyed many of them, Num. xxi. .

17 Q. *How were the People healed which were bitten by the Serpents?* A. By looking up to a Serpent of Brass, which Moses put upon a high Pole at God's Command, Num. xxi. 8, 9.

E

18 Q.

* Yet in Num. xxvi. 11. the Sons of Korah are excepted.

18 Q. *What was a sixth remarkable Sin of Israel?* A. Whoredom and Idolatry; for they loved the *Midianitish* Women, and worshipped their Gods, *Num. xxv. 1, 2.*

19 Q. *How was this Whoredom and Idolatry punished?* A. By the Command of God and *Moses* to kill the Offenders, and by a Plague which slew twenty-four thousand, *Num. xxv. 4, 5, 9.*

20 Q. *Who tempted them to this Idolatry?* A. *Balaam*, the wicked Prophet and Soothsayer, *Num. xxxi. 16.*

21 Q. *Why did he tempt them to it?* A. Because God hindered him from cursing *Israel* when *Balak* the King of *Moab* had hired him to do it, *Num. xxii. 5—12.*

22 Q. *How did God hinder him?* A. Three ways. (1.) By forbidding him to go at first, though afterwards he permitted him. (2.) By making his own As speak to him, to stop him when he was going. (3.) By inspiring him with Prophecies, and compelling him to bless *Israel* three or four times instead of cursing them. See *Num. xxii. 12, 30, 31. and xxxiii. 7, 8, &c.*

23 Q. *What became of Balaam at last?* A. He was slain among the *Midianites* by the Men of *Israel*, under the Conduct of *Moses*, before they came to the River of *Jordan*, *Num. xxxi. 1—8.*

C H A P. VIII.

*Of the J E W S Entrance into Canaan, and
their Government by Judges.*

SECT. I. *Of the ISRAELITES Possession
of Canaan.*

I Q. *WHAT became of the People of Israel after all their wanderings in the Wilderness?* A. Though their Sins and Punishments were many and great, yet they were not destroyed; but God brought them at last into *Canaan*, the Land which he promised to their Fathers, *Josh. i. 11.*

2 Q. *Did Moses lead them into that Land?* A. No; he was only permitted to see it from Mount *Pisgah*, and there he died, and God buried him, *Deut. xxxiv. 1—8.*

3 Q. *Did Aaron go with them into Canaan?* A. Aaron died before *Moses*, and *Eleazar* his Son was made High-Priest in his room, *Num. xx. 24—28.*

4 Q. *Why were not Moses the Law-giver, nor Aaron the High-Priest, suffered to bring the People into the Land of Promise?* A. Because they had both sinned and offended God in the Wilderness, and God would shew his Displeasure against Sin, *Deut. xxxii. 48—51.*

5 Q. *What other Lesson might God design to teach us by this Conduct of Providence?* A. Perhaps God might teach us hereby that neither the Laws

of *Moses*, nor the Priesthood of *Aaron*, were sufficient to bring us into the Possession of the heavenly Country, of which *Canaan* was a Figure.

6 Q. *Who was appointed to lead the People of Israel into the promised Land?* A. *Joshua*, whose Name is the same with *Jesus*, and who came to be the Governor and Captain of *Israel* after *Moses* died, *Josh. iii. 13, 14, 15.*

7 Q. *How did they get over the River Jordan?* A. As soon as the Priests who bore the Ark dipt their Feet in the Brink of the River, the Waters which were above rose up in an Heap, and the Channel was left dry while all the People passed over, *Josh. iii. 14, 15.*

420 8 Q. *What Memorial did they leave of their passing over Jordan on Foot?* A. By God's Appointment they took up twelve Stones out of the midst of *Jordan*, where the Priests stood with the Ark while the Tribes passed over, and set them up as a Monument in the Place wherein they lodged the first Night, *Josh. iv.*

9 Q. *How were they commanded to deal with the Canaanites when they took their Land?* A. They were required to destroy them utterly, lest if they should live they might teach *Israel* their Idolatries and their wicked Customs, *Deut. vii. 16—26.*

10 Q. *But what Right had the Jews to destroy them, and take their Country?* A. The Canaanites were abominable Sinners, and God, by particular Inspiration, made the *Jews* the Executioners of his Wrath against them, just as he might have used a Plague, or the Beasts of the Earth to have destroyed them; and then as the Sovereign Lord of all, he gave their forfeited Country and Possessions to whom he pleased, *Lev. xviii. 24, 25. Psal. cxxxvi. 17—22.*

Here

Here let it be observed that this awful Instance of one Nation's destroying another, and seizing their Lands and Possessions, was authorized by God himself, the righteous Judge of the World, in and by a long train of most conspicuous and publick Miracles and Prophecies: so that the *Israelites* could not be deceived in their divine Commission for this bloody Work; nor is it liable to be made a Precedent or a Pretence to any other Nation or Person to treat their Neighbours at this rate, be they ever so wicked, unless they can shew such astonishing and undoubted Attestations of a plain Commission from God, the righteous Governor of the World, and the sovereign Lord of all.

11 Q. *What was the first City they took in Canaan?* A. *Jericho*, whose Walls fell down, when by God's Appointment they sounded the Trumpets made of Rams-horns, *Josh. vi. 5, 20.*

12 Q. *What did they do when they took the City?* A. By God's Command they devoted it as the First-fruits, to be a Sacrifice to the Lord, and therefore they burnt all the Goods in it, together with the City, as well as they destroyed all the Inhabitants, except *Rahab* the Harlot, and her Kindred, *Josh. vi. 24, 25.*

13 Q. *Why was Rahab spared?* A. Because she believed that God would give *Israel* the Land of *Canaan*, and she hid and saved the Spies whom *Joshua* set, *Josh. ii. 9—14. and vi. 25, 26. Heb. xi. 31.*

14 Q. *How did the Army of Israel succeed against the Men of Ai?* A. God suffered *Israel* to be put to flight twice before the Men of *Ai*, because *Achan* an *Israelite* had stole and hid some of the Spoil of the City of *Jericho*, which was accursed, and devoted to the Fire, *Josh. vii.*

15 Q. *How was the Anger of God appeased for this Crime?* A. They mourned humbly before God, they sought out the Person who had stolen this accursed Thing, and stoned him and his Family to Death, *Josh. vii. 13, 14, 24.*

16 Q. *How did they take the City of Ai at last?* A. By counterfeiting a Flight, as on the former Day; and when the Men of *Ai* were drawn out of the City, the *Israelites* who lay in Ambush entered and burnt it, *Josh. viii.*

17 Q. *How did the Gibeonites receive the People of Israel, and save themselves from Death?* A. They sent Embassadors, with old Sacks upon their Asses, and old Garments and mouldy Bread, to prove that they came from a far Country; and the Men of *Israel* rashly made Peace with them, and swore to it, *Josh. ix.*

18 Q. *What did Joshua do when he found that they dwelt in the midst of Canaan?* A. He let them live because the Elders had sworn to them, but he made them Hewers of Wood, and Drawers of Waters for the Congregation, and for the Altar of the Lord, *ver. 27.*

19 Q. *How did Israel conquer the King of Jerusalem, with his four Allies?* A. God helped *Israel* by casting great Hail-stones from Heaven upon their Enemies, *Josh. x. 10, 11.*

20 Q. *What remarkable Thing did Joshua do that Day?* A. He bid the Sun and Moon stand still to lengthen out the Day for his Victory, and they obeyed him, *Josh. x. 12, 13, 14.*

21 Q. *What did Joshua do with the five Kings when he took them?* A. He called the Captains of *Israel* to set their Feet on their Necks, and then he slew them, and hanged them up on five Trees before the Lord, *Josh. x. 24, 26.*

22 Q. Did Joshua proceed to conquer the whole Country? A. The Israelites, under the Conduct of Joshua, went on 'till they had slain one and thirty Kings, and then the People rested from War for a Season, Josh. xi. 23. and xii. 24.

23 Q. Where was the Tabernacle first set up after they came to Canaan? A. In Shiloh, in the Tribe of Ephraim, at some Distance from Jerusalem, and there it tarried above three hundred Years, even till the Days of Samuel, Josh. xviii. 1. 1 Sam. i. 3.

24 Q. How came it to be set up there? A. By the Appointment of God; for it is said, He set his Name first in Shiloh, Jer. vii. 12. See Deut. xii. 5, &c.

25 Q. How was the Land of Canaan divided among the People? A. Reuben and Gad, and half the Tribe of Manasseh, had their Inheritance given them by Moses on the other Side Jordan, and Joshua cast Lots for the rest of the Tribes before the Lord in Shiloh, Num. xxxii. Josh. xiii. 7, 8. and xviii. 10.

26 Q. Did not the Tribes of Reuben and Gad, and half Manasseh, go to help their Brethren in destroying the Canaanites? A. Yes, by the Appointment of Moses, they went over Jordan to assist their Brethren, till they were settled in the Land, Num. xxxii. 16—33. and Josh. i. 12—18.

27 Q. What Memorial did these two Tribes and an half leave in the Land of Canaan, that they belonged to the Nation of Israel? A. They built a great Altar upon the Borders of Jordan, not for Sacrifice, but merely as a Memorial of their Interest in the God of Israel, in the Tabernacle, and in the Worship thereof, Josh. xxii.

28 Q. *Where was the Tribe of Levi disposed of?*

A. Being devoted to the Services of the Tabernacle and Religion, they were not fixed in one Spot of Ground, but had a Share in the Inheritance of every Tribe, that they might teach every City the Laws of God, and their Duty, *Josh. xxi. 3.*

29 Q. *What did Joshua do just before his Death?*

A. He summoned the People together, and made a most solemn Covenant with them, that they should serve the Lord, *Josh. xxii. and xxiv. 1—28.*

30 Q. *Did the Israelites go on to drive out the Inhabitants of Canaan after the Death of Joshua?*

A. Yes, by the Appointment of God, the Tribe of Judah went up against Bezek, *Judg. i. 1—4.*

31 Q. *What did the Israelites do to Adonibezek (or the King of Bezek) when they took him?* A. They cut off his Thumbs and great Toes, *Judg. i. 6.*

32 Q. *What Remark did he make upon it?* A.

He confessed the Justice of God in this Punishment, for he had cut off the Thumbs and great Toes of threescore and ten Kings, and made them gather Meat under his Table, *ver. 7.*

33 Q. *Did the Israelites drive all the Canaanites out of the Land?* A. No, for there were some left for several hundred Years after Joshua's Death: The *Jebusites* and the *Philistines* continued till the Days of David, *2 Sam. v. 6, 17.*

34 Q. *Why did not God assist Israel to drive them all out?* A. Because Israel did not obey the Commands of God, and some of the *Canaanites* were left to prove Israel, whether they would obey the Lord, and to be as Thorns in their Sides, to punish them for their Sins, *Josh. xxiii. 12, 13. Judg. ii. 3, 21. and iii. 1—4.*

Sect. 2. *Of the Government by Judges.* 81

35 Q. *What were the most common Sins that Israel was guilty of after their Settlement in Canaan?*

A. They fell to Idolatry, or worshipping the Gods of the Nations round about them after *Joshua* was dead, and the Elders of the People of that Age that outlived *Joshua*, *Judg.* ii. 6, 7, 10—15.

SECT. II. *Of the Government of ISRAEL by Judges.*

26 Q. *WHO governed the People of Israel after Joshua's Death?* A. God was always the King and Ruler of *Israel*, and under him the several Tribes probably chose their own Judges, Magistrates, and Officers, according to the Appointment of *Moses*, *Exod.* xviii. *Deut.* i. 13. *Josh.* xxiv. 1.

Note, These Officers or Judges which were set over the People by *Moses*, at the Advice of *Jethro*, were at first chosen by the People in their several Tribes, just after they came out of *Egypt*, *Exod.* xviii. *Moses* says to the People, *Give ye wise Men, &c.* *Deut.* i. 13.

The 70 or 72 Elders were the gravest and most venerable of these Officers, six out of every Tribe; for God says to *Moses*, *Gather to me seventy Men of the Elders of Israel, whom thou knowest, to be Officers over them*, *Num.* xi. 16. These were to meet together, and consult upon extraordinary Occasions, as when a sort of Sedition was raised by the Murmurings of the People, *Num.* xi. or in such like Cases of Danger.

The High-Priest was the chief Counsellor, and sometimes a Judge, for the Oracle of God was with him, and he was supposed to be chiefly skilled in the Law, especially if he were an elderly Man.

The common Priests and Levites were also Assistants to the Judges, by way of Counsel, and in deciding Controversies in every Tribe, *Deut. xvii. 9—12.* But still the executive Power was vested in the Judges of each Tribe, and God himself was their King, and the Centre of Union and Government.

But when, through their Idolatry and Wickedness, God forsook the People, and Officers and Judges neglected their Duty, the People sustained the Miseries and Confusions of an *Anarchy*, as 'tis several times expressed in the Book of *Judges*, *There was no King in Israel, and every one did what was right in his own Eyes.* And by their Disunion and want of Government, they were weakened, and became an easy Prey to their Enemies round about them: But at particular Seasons, God raised them up *extraordinary Judges* to recover them from Slavery, and to restore Government among them: And these had a Dominion over many, or all the Tribes, being raised up eminently by God himself.

That this was the original and appointed Method of the Government of *Israel*, as I have described it, we may learn partly from *Deut. i. 13.* where the Officers are chosen, and *Deut. xvii. 8—12.* and *xix. 16—18.* where *Moses* appoints the Business of the Priests and the Judges; and partly from *2 Chron. xvii. 7—9.* and *xix. 5—11.* where *Hezekiah* makes a Reformation throughout the Land, and appoints the Judges to be Executors of Justice, the Priests and Levites to be the Teachers of the People, and Counsellors to the Judges, and the High-Priest to be the chief Counsellor: And sometimes he was a Judge also, as was before intimated.

37 Q. Was not the High-Priest their Ruler under God? A. The High-Priest seems to be appointed by God and *Moses* to be the chief Counsellor in declaring the Laws and Statutes of God,

as

as the other Priests were also Counsellors: but the executive Power of Government was rather vested in those who were called *Judges*, whether they were ordinary or extraordinary, *Deut. xvii. 9—12.*

38 Q. *Did those ordinary Officers do Justice, and maintain good Order in the Land after the Days of Joshua?* A. We have very little Account of them; but 'tis certain they did not fulfil their Duty, because there was sometimes great Wickedness among the People without Restraint: Much Idolatry and Mischief, both publick and private, and that for want of Government, *Judg. xvii. 6. and xxi. 25.*

39 Q. *Why did God, the King of Israel, leave his People under these Inconveniencies?* A. As they had forsaken God and his Laws, so God seemed sometimes to have forsaken the Care of them, and given them up to the Confusions and Miseries which arise from want of Government for a Season; and also suffered their Enemies on every Side to make Inroads upon them, and bring them into Slavery, *Judg. ii. 11—15.*

40 Q. *But did not the great God interpose for their Deliverance?* A. Sometimes, in the Course of his Providence, and by special Inspiration, he raised up extraordinary Judges to rescue them from the Hand of their Enemies, and to restore Government among them, *Judg. ii. 16—19.*

41 Q. *Who were some of the most remarkable of these extraordinary Judges?* A. Ehud and Shamgar, Deborah and Gideon, Jephthah and Sampson, and Samuel.

42 Q. *Who was Ehud?* A. A Man of Benjamin, who deliverèd Israel from the Oppression of Eglon King of Moab, *Judg. iii. 12, 15.*

43 Q. *How did he deliver them?* A. By bringing a Present to *Eglon*, and then stabbing him with a Dagger, *Judg. iii. 16, 17.*

44 Q. *What did Shamgar toward their Deliverance?* A. He rescued *Israel* from the Oppression of the *Philistines*, and slew six hundred of them with an Ox's Goad, *Judg. iii. 31.*

45 Q. *Who was Deborah?* A. She was a Woman, a Prophetess, who delivered *Israel* from the Tyranny of *Jabin* King of *Canaan*, who had nine hundred Chariots of Iron, *Judg. iv. 2—4.*

46 Q. *How did she deliver Israel from his Hand?* A. She sent forth *Barak* to Battle against him, who routed his Army, which was commanded by *Sisera* his General, *Judg. iv. 5.*

47 Q. *How was Sisera slain?* A. By the Hand of *Jael*, a Woman, who when he came to rest himself in her Tent, drove a Nail into his Temples, *Judg. iv. 18—22.*

48 Q. *Who was Gideon?* A. The Son of *Joash*; he was called by an Angel, or by God himself, to destroy the Worship of *Baal*, and to deliver *Israel* from the Hands of the *Midianites*, *Judg. vi. 11—14.*

Note, Gideon had sufficient Evidence that this was a Message from God himself, for the Angel talked with him; and when *Gideon* had fetched some Flesh and Cakes to entertain him, the Angel bid him lay them upon a Rock, and pour out the Broth upon them, then with one End of his Rod the Angel touched them, and Fire arose and consumed them.

49 Q. *How did he begin his Work?* A. He first threw down the Altar of *Baal* the Idol by Night, and cut down the Idolatrous Grove, and then offered

ferred a Sacrifice to the Lord, according to the Order he had received from God, *Jug. vi. 25—28.*

50 Q. *What further Sign did God give him of Success?* A. At his Request God made a Fleece of Wool wet, when the Ground all round it was dry; and again, he made a Fleece of Wool dry, when the Ground was wet, *Jug. vi. 36.*

51 Q. *How many Men did God appoint for Gideon's Army?* A. Out of thirty thousand he appointed but three hundred Men, *Jug. vii. 3, 6, 7.*

52 Q. *How did three hundred Men conquer Midian?* A. Each of them, by Gideon's Order, took a Trumpet, and a Pitcher with a Lamp in it, and coming at Midnight on the Camp of the *Midianites*, they broke their Pitchers, and frightened them with a sudden Blaze of Lamps, the Sound of the Trumpets, and loud Shouting, *Jug. vii. 20—23.*

53 Q. *Did Gideon reign over Israel after this great Victory?* A. No, he refused it, for he said God was their King, *Jug. viii. 23.*

54 Q. *Did Gideon's Sons govern Israel afterwards?* A. None of Gideon's threescore and ten Sons set up themselves, but *Abimelech*, the Son of his Concubine, made himself King, *Jug. ix. 1, 2, 6.*

55 Q. *How did Abimelech advance himself to the Kingdom?* A. He slew all his threescore and ten Brothers, except the youngest, who escaped, *Jug. ix. 5.*

56 Q. *How was Abimelech slain?* A. When he was besieging a City a Woman cast a Piece of Millstone upon his Head, *Jug. ix. 51, 52, 53.*

57 Q. *Who was Jephthah?* A. mighty Man of Valour, who delivered Israel from the Power of the *Ammonites*, *Jug. xi. 1, 32, 33.*

58 Q. *What was remarkable concerning him?*

A. He made a rash Vow to sacrifice to God the first thing that came to meet him after his Victory, and that happened to be his Daughter, and only Child, *Judg. xi. 30, 31, 34.*

Note, It is a Matter of Doubt and Controversy among the Learned, whether *Jephthah*, being a Soldier in those Days of Ignorance, did not really offer his Daughter for a Sacrifice, according to his Vow, as the Scripture seem to express it; or whether he only restrained her from Marriage and bearing Children, which in those Days was accounted like a Sacrifice, and as a Sentence of Death passed on them.

59 Q. *Who was Sampson?* A. The Son of *Manoah*, and he delivered *Israel* from the Hands of the *Philistines*, *Judg. xiii. and xiv, &c.*

60 Q. *What was his Character?* A. He was the strongest of Men, but he does not seem to have been the wisest or the best.

61 Q. *Wherein did his Strength lie?* A. He was a *Nazarite*, devoted to God from his Birth, and so was bound to let his Hair grow, and then God was with him: but when his Hair was cut, God left him, *Judg. xiii. 7. and xvi. 17.*

62 Q. *What Instances did he give of his great Strength?* A. He tore a Lion asunder, he broke all the Cords with which he was bound, he slew a thousand *Philistines* with the Jaw-bone of an Ass; and when he fell in love with a Harlot in *Gaza*, and the *Philistines* beset the City-Gates, he carried away the Gates and Gate-posts of the City with him, when he made his way out and escaped, *Judg. xiv. 5, 6. and xv. 13, 14. and xvi. 3, 11, 13.*

63 Q.

63 Q. *What befel him afterwards?* A. He fell in love with *Delilah*, another of the *Philistine* Women, who cut off his Hair, and then she betrayed him to the *Philistines*, who put out his Eyes, and made him grind in a Mill, *Judg. xvi.*

64 Q. *What was Sampson's End?* A. Thousands of the *Philistines* were gathered together to make sport with *Sampson*; and in order to revenge himself of the *Philistines*, and to destroy the Enemies of *Israel*, he pulled the House down upon their Heads and his own, *Judg. xvi.*

65 Q. *Who judged Israel after Sampson?* A. *Eli* the High-Priest is said to judge *Israel* forty Years; but he is not supposed to be one of the extraordinary Judges who delivered them, but rather, that he was made an ordinary Magistrate, perhaps, over some Part of the Land, *1 Sam. iv. 18.*

66 Q. *Who was the last of these extraordinary Judges?* A. *Samuel* the Prophet, the Son of *Hannah*, a pious Woman who had no Child before, and requested of God to give her one, *1 Sam. i. 20.*

67 Q. *What is written in Honour of Hannah?* A. When she was greatly provoked and grieved in Spirit, she prayed to God at the Tabernacle, and she went away chearful, *1 Sam. i. 15—18.*

68 Q. *Where was Samuel brought up?* A. As he was requested of the Lord, so he was given to the Lord, and was brought up at the Tabernacle in *Shiloh* under the Care of *Eli* the High-Priest, *1 Sam. i. 22, 28.*

69 Q. *What was Samuel's Office?* A. He waited on the Service of the Tabernacle as a *Levite*, being the First-born, and being given to God, *1 Sam. ii. 18.*

70 Q. *Was he not also a Prophet?* A. Yes, God called him three times in one Night when he was a Child, and made a Prophet of him, and told him what Calamities should befall the House of *Eli* the High-Priest, 1 Sam. iii.

71 Q. *What was the great Crime of Eli?* A. Though he loved and honoured God himself, yet he did not restrain his Sons from Wickedness, 1 Sam. iii. 13.

72 Q. *In what manner did God shew his Displeasure against the House of Eli?* A. His two Sons were slain by the *Philistines* in Battle, and the High-Priesthood went into another Branch of *Aaron's* Family, 1 Sam. ii. 27, &c. 1 Kings ii. 27.

73 Q. *What became of Eli himself?* A. When he heard that the Ark of God was taken by the *Philistines* he fainted for Grief, and falling down backward he brake his Neck, 1 Sam. iv. 17, 18.

74 Q. *What did the Philistines do with the Ark of God?* A. They brought it into the House of their Idol *Dagon*, and the Idol fell down and broke off his Head and his Hands upon the Threshold, 1 Sam. v. 2—5.

75 Q. *What Punishments did the Philistines suffer for keeping the Ark?* A. In several Cities where they placed it, God destroyed many of the Inhabitants, and smote the rest with sore Diseases, 1 Sam. v. 6—12.

76 Q. *What became of the Ark then?* A. The *Philistines* put it into a new Cart drawn by two Milch-Kine, whose Calves were shut up at home, and yet they carried it directly into the Land of *Israel* to *Bethshemesh*, 1 Sam. vi. 12.

77 Q. *What did the Men of Bethshemesh do?* A. They looked into the Ark, which was utterly
for-

forbidden, and God smote many of them with a great Slaughter, and they sent the Ark away to Kirjathjearim, 1 Sam. vi. 19—21.

78 Q. *How did Samuel deliver Israel from the Philistines when they made new War upon them?* A. He offered a Burnt-offering, and prayed to the Lord, and God fought against the *Philistines* with Thunder from Heaven, and scattered and destroyed them, 1 Sam. vii. 9, 10, 13.

79 Q. *How did Samuel govern the People?* A. He travelled through the Land every Year, he judged *Israel* with great Honour and Justice for many Years, but in his old Age he made his Sons Judges, and they oppressed and abused the People, 1 Sam. vii. 15, 16, 17. and xii. 1—5. and viii. 1—4.

80 Q. *What was the Request of the People on this Occasion?* A. That they might have a King like the rest of the Nations, 1 Sam. viii. 5.

81 Q. *What did Samuel do in this Case?* A. He would have advised them against it, because God was their King, but they still persisted in desiring a Man for a King, 1 Sam. viii. 6, 7, 19, 20.

82 Q. *Did Samuel gratify them in this Desire?* A. Being admonished of God, he complied with their Desire, and appointed a King over them, 1 Sam. viii. 22.

C H A P. IX.

Of the Government of ISRAEL under their Kings, and first of SAUL and DAVID.

1 Q. *WHO was the first King of Israel? A. Saul, a very tall young Man, the Son of Kish a Benjamite, 1 Sam. ix. 1, 2.*

2 Q. *How did Samuel first meet with him? A. Saul was sent by his Father to seek some Asses that he had lost, and asking Samuel about them, Samuel took him aside privately and anointed him King of Israel, 1 Sam. ix. and x.*

3 Q. *But how was he made King publickly? A. God chose and determined Saul to be King by casting Lots among the Tribes and Families of Israel, 1 Sam. x. 19, &c.*

4 Q. *How did Saul behave himself in his Kingdom? A. He governed well at first for a little time, but afterward he disobeyed the Word of God in several Instances, and God rejected him, 1 Sam. xiii. 13. and xv. 23.*

5 Q. *Whom did God chuse in his room? A. David of the Tribe of Judah, who is called the Man after God's own Heart, 1 Sam. xvi. 1. and xiii. 14. Acts xiii. 22.*

6 Q. *Who were the Forefathers of David? A. He was the youngest Son of Jesse, who was the Son of Obed, who was the Son of Boaz by Ruth his Wife, Ruth iv. 17—22.*

7 Q. *What was this Ruth? A. She was a Woman of Moab, and she married Mahlon a Jew, the Son of Naomi, when they came to sojourn*

sojourn in *Moab*, because of a Famine in *Israel*, *Ruth* i.

8 Q. *Did Ruth leave the Country of Moab?* A. Yes, after her Husband died in the Land of *Moab*, she followed her Mother-in-law *Naomi* into the Land of *Israel*, and took the God of *Israel* for her God, *Ruth* i. 16, 17.

9 Q. *What kind Providence attended her in the Land of Israel?* A. *Boaz*, a rich Man, who was near of kin to her former Husband, married her, and so she became the Great-Grandmother of *David*, *Ruth* i. 16, 17.

10 Q. *What was David's Employment?* A. Being the youngest Son of a large Family, he was bred up to keep his Father's Sheep, 1 *Sam.* xvi. 11.

11 Q. *What considerable Actions did he do while he was a Shepherd?* A. He killed a Lion and a Bear who came to rob his Father's Flock, 1 *Sam.* xvii. 34.

12 Q. *How did God anoint him to be King?* A. He sent *Samuel* secretly to anoint him with Oil at *Bethlehem* in the midst of his Brethren, 1 *Sam.* xvi. 13.

13 Q. *How did David make his first Appearance at Court?* A. *David* understood Musick, and when the evil Spirit of Melancholy came upon *Saul*, hearing of *David's* Skill in Musick, he sent for him to play on the Harp to refresh him, 1 *Sam.* xvi. 16—23.

14 Q. *What remarkable Action made him more publickly known?* A. When *Goliath* the Giant challenged the Men of *Israel*, *David* undertook the Combat, and slew him with a Sling and a Stone, 1 *Sam.* xvii.

15 Q. *How did Saul employ him afterward? A.* He sent him out against the *Philistines*, and he slew many Thousands of them.

16 Q. *How came Saul then to bear him an Ill-will? A.* From mere Envy, because the Women of *Israel* sung to their Instruments of Musick, "Saul had slain his Thousands, and David his
" ten Thousands, 1 Sam. xxviii. 5, 6, 7.

17 Q. *Wherein did Saul discover his Ill-Will to him? A.* He threw a Javelin at him, and often attempted to kill him, 1 Sam. xviii. 21.

18 Q. *Did not Saul marry his second Daughter Michal to him? A.* Yes, but he required of him the Slaughter of a hundred *Philistines* instead of her Dowry, hoping that David himself would be slain in the Attempt, 1 Sam. xviii. 17—30.

19 Q. *Who then were the Friends of David when the King was his Enemy? A.* All the People of *Israel* loved him, and so did *Jonathan* the Son of Saul, who screened him often from his Father's Malice, 1 Sam. xviii. 5. and xix. 2.

20 Q. *But how could David escape so long when Saul ordered his Servants to kill him? A.* He fled from Place to Place in the Land of *Israel*, and was hunted like a Partridge on the Mountains, till at last he was forced to hide himself twice among the *Philistines*, 1 Sam. xxi. 10. and xxvi. 20. and xxvii. 1.

21 Q. *What did he do there? A.* When he was at Gath the first time he feigned himself mad, lest Achish the King of Gath should kill him, 1 Sam. xxi. 12, 13.

22 Q. *How did David save his Father's House from Saul's Rage? A.* He desired the King of *Moab* to let his Father and his Mother dwell there,

there, but he himself went into the Land of *Ju-
dah*, 1 Sam. xxii. 1—5.

23 Q. *How did Saul further manifest his Rage
against David?* A. He slew fourscore and five
Persons of the Priests of the Lord, because he sup-
posed they had concealed *David*, and did not tell
the King where he was, 1 Sam. xxii. 17, 18.

24 Q. *Had David any Army under his Command
at this Time?* A. Yes, he had gathered together
about four hundred Men, which grew in a little
time to six hundred, 1 Sam. xxii. 2. and xxiii. 13.

25 Q. *Did David fight with Saul all this time?*
A. No, he avoided him, and fled from him con-
tinually, by shifting his Place whensoever *Saul*
pursued him, and at last was forced to go into the
Land of the *Philistines* again, 1 Sam. xxiii. and
xxiv. and xxvii.

26 Q. *Did David never attempt to kill Saul?* A.
No, but he spared his Life twice when he had it
in his Power to kill him, 1 Sam. xxiv. 7, 8, 10,
11. and xxvi. 11, 12, &c.

27 Q. *Had this Kindness of David no Influence
to soften the Heart of Saul toward him?* A. Yes,
it did for the present; but *Saul's* Envy and Malice
were so rooted in his Heart, that they prevailed a-
bove all the Principles of Kindness and Gratitude,
1 Sam. xxiv. 16, 17, &c. Chap. xxvi. 1—3. and
xxvii. 1.

28 Q. *What became of Saul at last?* A. The
Philistines invaded *Israel*, and *Saul* was in great
Distress, because God gave him no Directions, nor
answered him by Dreams, nor by the Priests nor
Prophets, 1 Sam. xxviii. 4, 5, 6.

29 Q. *What did Saul do then?* A. He en-
quired of a Woman who had a familiar Spirit,
and

and there he was told by an Apparition of something in the Shape of *Samuel*, that he and his Sons should die on the Morrow, 1 *Sam.* xxviii. 8, 19.

30 Q. *Did this come to pass?* A. Yes, the *Philistines* slew several of his Sons, and wounded him sorely in the Battle, and then he fell upon his own Sword, and slew himself, 1 *Sam.* xxxi. 3, 4.

31 Q. *Where was David all this while?* A. He was fled the second time to *Achish* King of *Gath*, and he had been just then employed in destroying the *Amalekites*, who had plundered the City *Ziklag*, where he dwelt, and had carried away his Wives, 1 *Sam.* xxx.

32 Q. *Did not David offer his Service to the Philistines?* A. Yes, but he always avoided fighting against the *Israelites*; and besides, the Lords of the *Philistines* at this time would not suffer him to continue in their Army, which was done by the kind Providence of God, that *David* might not fight against *Israel*, 1 *Sam.* xxvii. 8, &c. and xxix. 4. and 2 *Sam.* i. 1.

33 Q. *What did David do upon the Death of Saul?* A. He made a very fine Elegy upon him and *Jonathan* his Son, and went up to *Hebron*, a City of *Judah*, by God's Direction, where the Men of *Judah* made him their King, 2 *Sam.* ii. 1—4.

34 Q. *Who reigned then over the rest of the Tribes of Israel?* A. *Ishbosheth*, another of the Sons of *Saul*, 2 *Sam.* ii. 8, 9.

35 Q. *How came Ishbosheth to lose the Kingdom?* A. He quarrelled with *Abner*, the General of his Army, whereupon *Abner* joined with *David*: and after this, two of *Ishbosheth's* own
Servants

Servants slew him in his Bed, 2 Sam. ii. 7, 8, 9, 10, 17, 18. and iv. 5, 7.

36 Q. *How long did David reign in Hebron?*
A. Seven Years and an half: and then all *Israel* came to him and chose him for their King, and brought him up to *Jerusalem*, 2 Sam. v. 1—6.

37 Q. *What was the first thing David did when he came to Jerusalem?* A. He took the strong Hold of *Zion* from the *Jebusites*, who had held it to that Day, and called it the City of *David*, 2 Sam. v. 6—9.

38 Q. *Where was the Ark of God all this while?*
A. At *Kirjathjearim*, whence *David* now fetched it up by God's Direction to *Jerusalem* in Triumph, and placed it in *Zion*, 2 Sam. vi. 1. 1 Chron. xiii. 5, 6.

39 Q. *What was David's pious Design toward the Ark of God?* A. He had a Mind to build a House for the Ark of God, which had hitherto dwelt in Curtains, 2 Sam. vii. 2, &c.

40 Q. *Did God encourage him to proceed in it?*
A. No, God did not encourage him, because he had shed much Blood; but he promised that he should have a Son, who should build him an House, 2 Sam. vii. 12, 13.

41 Q. *Had David no Wars after this?* A. Yes, he had many Battles, and was victorious over his Enemies round about him, (*viz.*) the *Philistines* and *Moabites*, the *Syrians*, and *Edomites*, &c. 2 Sam. viii.

42 Q. *How did David govern Israel?* A. He executed Judgment and Justice among all the People, 2 Sam. viii. 15.

43 Q. *What were the chief Blemishes of David's Life?* A. His Adultery with *Bathsheba*, the Wife
of

of *Uriah*, and his Pride in numbering the People of *Israel*.

44 Q. *How came David to fall in Love with Bathsheba?* A. *David* from the Top of his House happened to see her washing herself, and sent for her and defiled her, 2 *Sam.* xi.

45 Q. *What Aggravation attended this Sin?* A. Besides the heinous Crime of Adultery in the Sight of God, here was vile Ingratitude and base Carriage towards *Uriah*, who at that time was abroad fighting for him against the *Ammonites*, 2 *Sam.* xi.

46 Q. *How did he try to hide it from Uriah and from the World?* A. When he could not persuade *Uriah* to go to his own House, he sent an Order to *Joab* his General, that he should set *Uriah* in the hottest Place of the Battle, and retire from him, and leave him to be slain, 2 *Sam.* xi. 15.

47 Q. *What followed upon the Death of Uriah which David had thus contrived?* A. *David* added *Bathsheba* to the rest of his Wives, and she bare him a Son, 2 *Sam.* xi. 27.

48 Q. *How was David convinced of his Sin?* A. By an ingenious Parable of *Nathan* the Prophet, concerning a rich Man who robbed his Neighbour of an Ewe-Lamb, though he had large Flocks of his own, 2 *Sam.* xii.

49 Q. *How did God testify his Displeasure against David for this Sin?* A. He struck the Child that was born with Sickness and Death, and threatened *David*, that the Sword should never depart from his House, and that his own Wives should be publicly abused, 2 *Sam.* xii. 9—14.

Note,

Note, David testified his deep Repentance for this Sin in the 51 Psalm, and perhaps also in some others: yet God saw it proper to punish him severely, because he had given the Enemies of God occasion to blaspheme, 2 Sam. xii. 14.

50 Q. *What were some of the chief Troubles that actually came on David's Family on this account?* A The Troubles that he met with from three of his Sons, (*viz.*) *Amnon, Absalom, and Adonijah.*

51 Q. *What was the Trouble he met with from Amnon?* A. *Amnon defiled his Sister Tamar by Force, upon which Absalom slew him, and then fled out of the Land for Fear of Justice, 2 Sam. xiii. 13.*

52 Q. *Did Absalom never return again?* A. Yes, *Absalom* returned after two Years, when *David* was pacified, and by his subtil Carriage he raised a Rebellion against the King his Father, and made himself King, 2 Sam. xiv. and xv.

53 Q. *What followed upon this wicked Practice of Absalom?* A. *David* being forced to flee from *Jerusalem*, *Absalom* entered the City, and defiled his Father's Concubines publicly, 2 Sam. xv. 14. and xvi. 21.

54 Q. *Who was Absalom's chief Counsellor in this Rebellion?* A. *Achitophel*, who when he saw that his last Counsel was not followed, went home and hanged himself, 2 Sam. xvii. 23.

55 Q. *What became of Absalom at last?* A. As he was riding under an Oak in the Day of Battle, he was caught by the Hair of the Head, and hung between Heaven and Earth, where *Joab*, *David's* General, found him, and stabbed him to the Heart, 2 Sam. xviii. 9, 14. and thus put an End to his Rebellion and his Life.

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56 Q. *What was the other remarkable Crime of David besides his Abuse and Murther of Uriah?* A. The Pride of his Heart in numbering all the People of the Tribes of *Israel*, that he might know how great a King he was, 2 Sam. xxiv. 2.

57 Q. *How was he punished for this Sin?* A. God gave him Leave to chuse one of these three Punishments, either seven Years Famine, or three Months of War, or three Days Pestilence, 2 Sam. xxiv. 13.

58 Q. *Which did David chuse?* A. The Famine or the Pestilence rather than War, for he chose rather to fall into the Hands of God than of Man, 2 Sam. xxiv. 14.

59 Q. *Which of these two Judgments did God send upon the Land?* A. A Pestilence that destroyed seventy thousand Men in three Days time, ver. 15.

60 Q. *How was this Pestilence stopped?* A. When *David* saw the Angel of the Lord stand between Heaven and Earth, having a drawn Sword in his Hand stretched out over *Jerusalem*, he and the Elders of *Israel* fell upon their Faces clothed in Sackcloth; and *David* confessed his Crime, and prayed that the Anger of God might fall on himself, rather than on the People, 1 Chron. xxi. 15, 16.

61 Q. *How did God manifest his Acceptance of him?* A. He bid *Gad* the Prophet order *David* to build an Altar, and offer Sacrifices on that very Spot of Ground on the Threshing-Floor of *Ornan*, and when *David* prayed, Fire came from Heaven and consumed the Sacrifices, 1 Chron. xxi. 26.

62 Q. *What was the Trouble that David met with from his Son Adonijah?* A. When *David* was

was old, *Adonijah* set himself up for King, *1 Kings* i. 1, 5.

63 Q. *How came Adonijah to be so insolent?*

A. His Father humoured him too much all his Life, and never displeased him, *ver.* 6.

64 Q. *What did David do under this Trouble?*

A. He proclaimed *Solomon* the Son of *Bathsheba* King in his own Life-time, and *Zadok* the Priest and *Nathan* the Prophet anointed him King of *Israel*, *ver.* 34, 38, 39.

65 Q. *Why was Solomon preferred when he was a younger Brother?* A. Because God chose him to the Kingdom, and gave *David* some Notice of it, *1 Chron.* xxii. 8, 9, 10. and xxviii. 5, 6, 7.

66 Q. *What became of Adonijah?* A. He submitted to *Solomon*, who spared him for that time, though for a new Fault he put him to Death afterwards, *ver.* 50, 53. and ii. 2, 24.

67 Q. *How long did David reign in all?* A. Forty Years, and then he died in his Bed in Peace, *1 Kings* ii. 10, 11.

68 Q. *What were David's remarkable Characters, besides that of a Musician, a Warrior, and a King?* A. He was a great Poet and a Prophet, *2 Sam.* xxiii. 1, 2.

69 Q. *Wherein did his Skill in Poesy appear?*

A. Not only in his admirable Elegy on *Saul* and *Jonathan*, but on several Occasions he wrote the most Part of the Book of *Psalms*, which are the finest Pieces of ancient Poesy, and he was called, *The sweet Psalmist of Israel*, *2 Sam.* xxiii. 1.

70 Q. *Wherein doth it appear that he had the Gift of Prophecy?* A. Because these *Psalms* were written by divine Inspiration, for in some of them there are many things evidently foretold concerning *Christ*, *Luke* xxiv. 44. *Acts* ii. 29, 30.

71 Q. *What further Evidences are there of his being a Prophet?* A. He had a particular Revelation made to him by the Spirit of God, of the Pattern of the Temple, which Solomon his Son was to build, and of the Orders of the Priests and Levites, and of several things relating to the Worship of God, which he gave to his Son Solomon, 1 Chron. xxviii. 11, 12, 23, 19.

72 Q. *What did David do towards the building of this Temple before his Death?* A. He made a vast Preparation of Gold and Silver, and Jewels, and other Materials, and gave the Pattern of every thing to his Son Solomon, as he received it of God, 1 Chron. xxii. 5, 14. and xxviii. 11, 19. and xxix. 2.

CHAP. X.

Of the Reign of SOLOMON and REHOBOAM over all ISRAEL, and the Division of the Nation into two Kingdoms.

1 Q. *WHAT was the general Character of Solomon?* A. That he was the wisest of Men, 1 Kings iii. 12. and iv. 31.

2 Q. *Wherein did his Wisdom toward God appear?* A. In that he asked not for long Life, nor Riches, nor Honours, but Understanding and Knowledge to govern so great a People, 1 Kings iii. 7, &c.

3 Q. *What was the first Instance of his Wisdom in the Government?* A. His deciding the Quarrel between two Women who contended about a Child, and in giving the Child to the true Mother, 1 Kings iii. 16—28.

4 Q.

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4 Q. *How did he find out the true Mother?* A. He commanded the Child to be divided in two, that each Woman might have half: then the Tenderness and Love of the true Mother appeared in yielding up her Pretensions to it, rather than see it divided, 1 Kings iii. 25.

5 Q. *What special Care did Solomon take for the Worship of God?* A. He built that Temple for which David had made so large a Preparation. It was a most glorious Palace built of Cedar and Fir, and Olive-wood, and hewn Stone, with most amazing Expence of Gold and Silver, and Brass, and precious Stones, both for the adorning of the House itself and for the holy Vessels thereof, 1 Kings vi. and vii. He built also two distinct Courts about it, one for the People of *Israel*, and one for the Priests, all which were called *The Temple*, 2 Kings xxiii. 12. and 2 Chron. iv. 9.

Note, In this Temple of Solomon there does not seem to be any Court of the Gentiles, but only the Court of the Priests, in which the House of God or Sanctuary stood; and the Court of the People, to which all *Israel* resorted; nor can I find the Gentiles forbidden by any express Word of God. See 2 Chron. vi. 32. one was the outer Court, and the other the inner Court, 2 Chron. iv. 9. and 1 Kings vi. 36. Nor were the People utterly excluded from the inner Court. See 2 Chron. xxiii. 10.

In the second Temple which was built by Zerubbabel after the Captivity, we do not read of any Court of the Gentiles—at the building of it: But in following Years, when there were more frequent Communications and Transactions with Gentiles, there was a Partition made called *Chel*, to divide them from the Jews, and the other part of the outer Court was left for the Gentiles. In the Temple which Herod built, and which was in our Saviour's time, there was a Court made on purpose for the Gentiles, and those Jews which

were unclean. But this Division does not sufficiently appear to be of divine Appointment, though it must be confessed the *Partition Wall* in *Eph. ii. 14.* seems to refer to it.

6 Q. *In what Form did he build it?* A. In Imitation of the Tabernacle of *Moses* and the Court thereof, but with vast and universal Improvement in the Grandeur and Riches, and Magnificence of it, by the Pattern that *David* his Father received from God, and gave to him, *1 Chron. xxii. 5. and xxviii. 11, 19.*

7 Q. *On what Spot of Ground did he build it?* A. On Mount *Moriab*, not very far from Mount *Zion* in *Jerusalem*: 'twas the Place where *Abraham* was called to offer his Son *Isaac*, and where God appeared to *David* when he stopped the Pestilence, *2 Chron. iii. 1. and Gen. xxii. 2.* and gave him a miraculous Token of his Acceptance, by Fire from Heaven consuming his Sacrifice, *1 Chron. xxi. 26.*

Note, Though the Temple was built on Mount *Moriab*, yet the Name of *Zion* is still preserved by the following holy Writers as the Place of the Sanctuary; partly because *David* had written so much in his Psalms concerning *Zion*, where the Ark and Tabernacle stood in his Days, and made the Name familiar to the People: and partly because *Zion* was literally the City of *David*, and in a typical Sense, the City or Residence of *Christ*. And indeed *Zion* and *Moriab* may be accounted but two distinct Heads of the same Mountain; and though there was a Valley between them, *Solomon* joined them by a Bridge, that he might easily pass from his Palace in *Zion* to the Temple. *Josephus* makes mention of it more than once.

8 Q. *How did Solomon dedicate this Temple to God?* A. By assembling all the Men of *Israel*, by bringing thither the Ark and the holy Things
from

from Zion, by a devout Prayer to God, by Musick and Praises, by a Feast of seven Days, and a vast Number of Sacrifices, 1 *Kings* viii. and 2 *Chron.* vi. and vii.

9 Q. *In what manner did God shew his Approbation it?* A. He filled the House with a Cloud of Glory, to represent his taking Possession of it: he sent Fire down from Heaven to consume the Sacrifices, and he appeared in the Night to Solomon, and assured him he had heard his Prayer, and chosen that Place for a House of Sacrifice to himself, 2 *Chron.* vii. 1, 2, 3, 12.

10 Q. *Wherein did God bless the Reign of Solomon?* A. By giving him prodigious Treasures and magnificent State, and spreading the Fame of his Greatness and Wisdom over all Nations, 1 *Kings* x.

11 Q. *What peculiar Honours were done to him on this account?* A. The Princes round about him coveted his Friendship, and gave him their Assistance and many Presents, and the Queen of Sheba came to visit him, 1 *Kings* ix. and x.

12 Q. *What Satisfaction did she find in this Visit?* A. She was astonished at the Sight of his Grandeur and Wisdom, and confessed that the one half of it was not told her, 1 *Kings* x. 1—10.

13 Q. *Wherein did Solomon displease God afterwards?* A. In Process of Time he forgot his great Obligations to God, he took Wives and Concubines in Multitudes, and that out of the Idolatrous Nations; and by them his Heart was so far led away for other Gods, that he built Places of Worship for them very near Jerusalem, and offered Sacrifices to them. See 1 *Kings* xi. 1—8, 9.

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14 Q. *How did God punish him for it?* A. He stirred up several Enemies against him, and particularly Jeroboam his own Servant. See 1 Kings xi. 14, 23, 26.

15 Q. *What was Jeroboam's own Pretence for disturbing the Government?* A. The building of some expensive Palaces for Pharaoh's Daughter, who was his Queen, and the raising heavy Taxes for that and other Buildings, 1 Kings ix. 24. and xi. 27. and xii. 4.

Note, Jeroboam doth not appear to charge Solomon with promoting Idolatry, or with breaking the Laws of God in divine Worship; for he himself did so afterward when he was King of Israel, which was a high Provocation in the Eyes of God both in Solomon and Jeroboam.

16 Q. *And how far did God encourage Jeroboam in this Opposition to Solomon?* A. Ahijah the Prophet being sent of God, caught hold of Jeroboam's Garment when he met him in the Field, and rent it into twelve Pieces, and gave ten of them to Jeroboam, 1 Kings xi. 29, &c.

17 Q. *What was the Meaning of this?* A. The Prophet told him, that God had given him ten of the Tribes of Israel, and had left the Posterity of Solomon one Tribe, i. e. Judah and Benjamin, which were afterward united into one under the Name of Jews, 1 Kings xi. 31. and xii. 20, 21. and 2 Chron. xi. 12.

18 Q. *Was this fulfilled in Solomon's Days?* A. No; for it pleased God to withhold these Calamities from the House of Solomon till the Days of his Son, ver. 23.

19 Q. *Did Solomon ever repent of his Sins that provoked the Anger of God against him?* A. It is generally supposed that the Book of Ecclesiastes is

is a sort of Proof that *Solomon* repented, because he there describes the Vanity of every Labour and every Enjoyment under the Sun, and sums up all in the *Fear of God, and keeping his Commandments*, as the whole Duty, and chief Interest of Man, *Eccles. i. and ii. and xii. 13, 14.*

20 Q. *How long did King Solomon reign?* A. Forty Years; and though he had such a shameful Number of Wives and Concubines, yet he left but one Son behind him, whose Name was *Rehobam*, to succeed him in the Kingdom of *Israel*, *1 Kings xi. 3, 43.*

21 Q. *What was the Character of Rehobam?* A. Though *Solomon* had written so many excellent Lessons of Morality and Piety for his Son in the Book of *Proverbs*, and given him so many Warnings, yet he followed evil Courses; and *Solomon* himself seems to intimate it in the Book of *Ecclesiastes*, chap. ii. 19. *Who knoweth whether his Son will be a wise Man or a Fool?*

22 Q. *What further Occasion did Rehobam give for the Revolt of the Tribes of Israel from him?* A. Upon the Death of his Father, and his Accession to the Throne, he despised the Counsel of old Men, and hearkening to the Advice of rash young Men, he threatened the Nation of *Israel* to make their Yoke heavier than his Father had done; that is, to lay heavier Taxes upon them, *1 Kings xii. 8, &c.*

23 Q. *What followed upon this Threatening of King Rehobam?* A. All the Tribes of *Israel*, except *Judah* and *Benjamin*, made *Jeroboam* their King; and thus the Nation was divided into two Kingdoms, which were afterwards called the Kingdom of *Judah*, and the Kingdom of *Israel*, *1 Kings xii. 15, 20. 2 Chron. xi. 11, 12.*

C H A P. XI.

Of the Kings of ISRAEL.

1 Q. **H**OW many Kings reigned over Israel after they were separated from Judah? A. These nineteen, and not one of them were good; Jeroboam the first, Nadab, Baashah, Elah, Zimri, Omri, Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, Joash, Jeroboam the second, Zachariah, Shallum, Menahem, Pekahiah, Pekah and Hoshea.

2 Q. Who were the most remarkable among these Kings of Israel? A. Jeroboam the first, Omri, Ahab, Ahaziah, Jehu, Joash, Pekah and Hoshea.

3 Q. What was the chief Character and Crime of Jeroboam? A. Instead of worshipping God, who dwelt between the Cherubs in the Temple at Jerusalem, he made two golden Images which are called Calves, and set them up in two distant Parts of the Land of Israel, (viz.) Dan and Bethel, and taught the People to worship before them, 1 Kings xii. 28, 29, 30.

4 Q. What was the Worship which he appointed? A. Something like the Worship which God appointed at Jerusalem, with an Altar, and Priests, and Sacrifices, and Incense, ver 32.

5 Q. Wherein did it differ from the Worship at Jerusalem? A. Besides the forsaking of the Temple and the Place which God appointed, he also made Priests of the lowest of the People, instead of the Sons of Levi, and ordained Feasts at a different time from that which God had appointed, and set up the Images of Calves to represent

present the Presence of God, *ver.* 23, 32. and 2 *Chron.* vi. 6. and xii. 13. and xiii. 8, 9.

Note, Here it is not to be supposed that *Jeroboam* forsook the God of *Israel*, and taught the People to worship mere Calves; but only that he devised of his own Heart other Times and Places, and other Forms and Circumstances of Worship to be paid to the God of *Israel*; and that by Images or Idols, which were probably the Figures of the Cherubs on the Mercy-Seat, where God dwelt: But the Scripture in Contempt calls them *Calves*. See *Chap.* V. *Quest.* 37. and *Chap.* VII. *Quest.* 3. And the Worship is called *Idolatry*, and the Worship of other Gods. The Prophet *Hosea*, who lived in the Days of *Jeroboam* the second, the Son of *Joash*, perpetually rebukes this Sin of Idolatry, and inveighs against these Idols the Calves, *Hos.* i. 1. and viii. 4, 5. and x. 5. and xiii. 2.

6 Q. *For what End did Jeroboam do this?* A. He feared if the People went up frequently to sacrifice at *Jerusalem*, they would be tempted to return again to *Rehoboam* King of *Judah*, *ver.* 26, 27, 28.

7 Q. *What visible Token of Displeasure did God manifest against this Worship which Jeroboam set up?* A. He sent a Prophet to the Altar at *Bethel*, who foretold that a Son of the House of *David*, *Josiah* by Name, should burn the Bones of *Jeroboam's* Priests upon the Altar, 1 *Kings* xiii. 1, 2.

8 Q. *What Sign did the Prophet give, that this Prophecy should be fulfilled?* A. The Prophet foretold that the Altar should be rent asunder, and the Ashes poured out, both which were fulfilled immediately: and *Jeroboam's* Hand withered when he stretched it out to lay hold of the Prophet, *ver.* 3, 4, &c. though at the Prayer of the Prophet, God restored it again.

9 Q. *What other Token did God give of his Anger against Jeroboam?* A. God threatened Jeroboam and his Family with utter Destruction, so that none of them should find a Grave besides Abijah his youngest Son, because there were found in him some good Inclinations toward the God of Israel, 1 Kings xiv. 13.

10 Q. *Who was Omri?* A. The Captain of the Host of Israel, who was made King by the People when Zimri set up himself, 1 Kings xvi. 16.

11 Q. *What is recorded concerning Omri?* A. (1.) That he besieged Zimri his Predecessor so closely in Tirzah, the Royal City, that Zimri burnt himself and the Palace together, and died. (2.) That he built Samaria for the Royal City on a Hill. And (3.) That he walked in all the sinful Ways of Jeroboam, ver. 17—28.

12 Q. *Who was Ahab, and what was his Character?* A. Ahab was the Son of Omri, who followed the wicked Ways of his Predecessors: he sinned against God and Man grievously, and provoked God beyond all who were before him, ver. 29—33. and 1 Kings xxi. 25.

13 Q. *How did God signify his Displeasure against Ahab?* A. He sent Elijah the Prophet to reprove him, and to foretel that there should be neither Dew nor Rain for several Years, which accordingly came to pass, 1 Kings xvii. 1.

14 Q. *How was Elijah himself fed during this Famine?* A. He was appointed to hide himself by the Brook Cherith, and the Ravens brought him Bread and Flesh in the Morning and the Evening, and he drank of the Water of the Brook, ver. 5, 6.

15 Q. *Whither did the Prophet go, when the Brook was dried up?* A. God sent him to a Woman of Sarepta, near Sidon, to be maintained by her, when she had only a handful of Meal in a Barrel, and a little Oil in a Cruise. 1 Kings xvii. 9, &c.

16 Q. *How could this maintain the Woman and her Son, and the Prophet?* A. God wonderfully increased the Oil and the Meal, so that the Barrel of Meal wasted not, neither did the Cruise of Oil fail, till God sent Rain upon the Land. ver. 14, &c.

17 Q. *What further Miracle did Elijah work in this Woman's Family, to prove that he was sent from God?* A. When her Son died, the Prophet raised him to Life again. ver. 21—24.

18 Q. *What special Deliverance did God give Israel in the time of Ahab?* A. Though Ahab was so great a Sinner, yet God made Israel victorious over the Syrians who invaded them, because Benhadad the King of Syria boasted and blasphemed God. 1 Kings xx.

19 Q. *What were some of the special Sins of Ahab against God?* A. Besides the Idolatry of the Calves, he also set up the Idol Baal, he caused Israel to worship it, and by the Influence of his Wife Jezebel, slew a great number of the Prophets of the Lord. 1 Kings xviii. 4.

20 Q. *Were any of the Prophets of the Lord saved?* A. Obadiah the Governor of Ahab's House hid a hundred of them in two Caves, and fed them with Bread and Water, while Elijah fled where-soever he could find a hiding-place. ver. 5, 6, 10.

21. *How did Elijah bring about the Destruction of Baal's Prophets?* A. He boldly met Ahab, and bid him summon all Israel together, and the four hundred and fifty Prophets of Baal, that a Sacrifice

fice might be offered to *Baal* and to *Jehovah*, to make an Experiment which was the true God.

22 Q. *How did he convince the People that Jehovah was the true God?* A. Fire came from Heaven and consumed *Elijah's* Sacrifice after he had poured great quantities of Water upon it, which the Prophets of *Baal* attempted in vain to procure on their Altar, though they cut themselves with Knives, and cryed aloud to their God. 1 Kings xviii. 17—38.

23 Q. *What Influence had this upon the People?* A. They fell upon their Faces, and acknowledged *Jehovah* to be the true God; and then, at the command of *Elijah*, the People slew all the Prophets of *Baal*. v. 39, 40.

24 Q. *How did God further manifest his Approbation of this Conduct of Elijah?* A. He immediately sent Rain, and put an end to the Famine. v. 41, 45.

25 Q. *What was one of the most remarkable Sins of Ahab against Man?* A. He coveted the Vineyard of *Naboth*, and by the help of false Witnesses stoned *Naboth* to death for Blasphemy, and took possession of his Land. 1 Kings xxi.

26 Q. *What was the manner of Ahab's Death at last, after so wicked a Life?* A. In opposition to the Prophecy of *Micaiah* he went to fight with the King of Syria, and received a mortal Wound. 1 Kings xxii. 34.

27 Q. *Wherein did the Judgment of God against Ahab appear in his Death?* A. The Dogs licked up his Blood on that spot of Ground, where *Naboth's* Blood was shed, according to the Prophecy of *Elijah*. 1 King. xxii. 38. and xxi. 19.

28 Q. *What sort of man was Ahaziah?* A. *Ahaziah*, the Son of *Ahab*, who succeeded him in the
the

the Kingdom, followed his wicked Ways. *2 Kings* xxii. 51.

29 Q. *What particular Crimes of Ahaziah are recorded?* A. When he was sick, he sent to enquire of *Baalzebub*, the God of *Eckron*, about his Recovery; and because *Elijah* reprov'd him for it, he sent three Captains each with fifty Men, to make *Elijah* their Prisoner. *2 Kings* i. 1, 9.

30 Q. *What did Elijah do on this Occasion?* A. He brought down Fire from Heaven, which consumed the two first of them with their Troops, but he spared the third upon his Intreaty, and then went down with him to King *Ahaziah*, and told him that he should surely die. v. 9—16.

31 Q. *How did Elijah leave the World?* A. He was taken up to Heaven in a Whirlwind by a Chariot and Horses of Fire, and left his Mantle behind him. *2 Kings* ii.

32 Q. *Who succeeded Elijah in the Office of a Prophet?* A. *Elisha*, who was with him when he was taken up to Heaven, and had a double Portion of the Spirit of *Elijah* given him. v. 9, 10.

33 Q. *What were some of the chief Miracles and Prophecies of Elisha?* A. (1.) He smote the Waters of *Jordan* with *Elijah's* Mantle, saying, *Where is the Lord God of Elijah?* And the Waters divided for him to pass over. (2.) He cured the unwholesome Water near *Jericho*, by casting Salt into it. (3.) He cursed some Children that mocked and reproached him, and there came two She-Bears out of the Wood and tore to pieces forty two of them. (4.) He brought Water in a time of drought to supply three Armies. (*viz.*) that of *Edom*, *Judah* and *Israel*. (5.) He increased the Widow's Pot of Oil, that it was sufficient to pay her Debts, and maintain her. (6.) He promised a Son to the *Shunamite*

Shunamite Woman who entertained him, who was before barren, and raised this Son to Life again when he died. (7.) He healed *Naaman* the Syrian of his Leprosy, by bidding him wash in *Jordan*. (8.) He pronounced the Plague of Leprosy on *Gebazi*, his own Servant, for his Covetousness and Lying. (9.) He made the Iron Head of an Ax float on the Water that it might be restored to its Owner. (10.) He discovered the King of Syria's private Counsels to the King of *Israel*, and smote his Army with Blindness. (11.) He foretold vast Plenty on the Morrow, in the midst of a Siege and Famine in *Samaria*. (12.) He foretold the Death of *Benhadad* the King of Syria, and that *Hazael* should succeed him, and treat *Israel* with Cruelty. See the second Book of *Kings*, from the second to the eighth Chapter.

34 Q. *Who was Jehu, and how came he to the Kingdom?* A. *Jehu* was a Captain, who was anointed King by the Prophet whom *Elisha* sent for that purpose, according to the Appointment of God and *Elijah*. 1 *Kings* xix. 16. and 2 *Kings* ix. 1, 2, &c.

35 Q. *What was the great Work for which God raised up Jehu to the Kingdom?* A. To destroy the Worship of *Baal*, and to bring the threatened Judgments of God on the House of *Ahab* for their Wickedness. ver. 7.

36 Q. *How did Jehu execute this bloody Work upon the House of Ahab?* A. These three ways; (1.) He shot *Jehoram*, the Son of *Ahab*, who was then King, with an Arrow, and cast him upon the Land of *Naboth*, whom *Ahab* slew. (2.) He commanded *Jezabel*, the wicked and idolatrous Queen-Mother, to be thrown out of the Window, and the Dogs eat her up. (3.) He ordered the seventy remaining Sons of *Ahab* to be slain in *Samaria* and

and their Heads to be brought him in Baskets.
2 Kings ix. and x.

37 Q. *How did he destroy the Worship of Baal?*

A. He gathered the Prophets of *Baal*, and his Priests and his Worshippers together into his Temple, under pretence of a great Sacrifice to *Baal*; and then commanded them all to be slain with the Sword, and the Images to be burnt, and the Temple to be destroyed. *ver.* 18—28.

38 Q. *Did Jehu continue to obey God in all things?* A. No; for though he executed the Vengeance of God against *Ahab*, and the Worshippers of *Baal*, yet he maintained the Idolatry of *Jeroboam*, (*viz.*) the golden Calves of *Dan* and *Bethel*. *ver.* 29, 30.

39 Q. *Who was Joash?* A. He was the Son of *Jehoahaz* the Son of *Jehu*, and he reigned over *Israel*. 2 Kings xiii. 10.

40 Q. *What is remarkable in his Conduct?* A. When *Elisha* was upon his Death-Bed, he came down to see him, and wept over him, yet he departed not from the Sins of *Jeroboam*. *ver.* 14.

41 Q. *What did he do for the good of Israel?* A. According to the Prophecy of dying *Elisha*, he smote the *Syrians* thrice who had oppressed *Israel* in the Days of his Father. *ver.* 19, 25.

42 Q. *Is there any thing of moment recorded concerning Elisha after his death.* A. They buried a Man the Year following in the Sepulchre of *Elisha*, and as soon as he touched the Bones of *Elisha*, he revived and stood upon his Feet. *ver.* 21.

43 Q. *What did Joash do against Judah?* A. When *Amaziah* King of *Judah* provoked him to war, he routed the Army of *Judah*, and took the King Prisoner: he brake down the Wall of *Jerusalem*, and plundered the House of the Lord, and the King's.

King's House of all the Gold and Silver Vessels,
2 Kings xiv. 8—14.

44 Q. *Was there any considerable Thing fell out in the Reign of Pekah?* A. This Pekah joined with the King of Syria to invade Judah, but he was repulsed: In his days Tiglath-Pileser, King of Assyria, took many Cities in Galilee, and carried many of the People captive to Assyria. 2 Kings xiv. 29. and xvi. 15, &c.

45 Q. *Who was Hoshea, and what is recorded of him?* A. He was the last King of Israel; he slew Pekah, and made himself King. 2 Kings xv. 30.

46 Q. *How came the Kingdom to end in him?* A. In his days Shalmaneser, King of Assyria, took the City Samaria, bound Hoshea the King in Prison, carried Multitudes of Israel captive into Assyria, and distributed them into several distant Countries, from which they have never returned to this day. 2 Kings xvii. 1—6.

47 Q. *What provoked Shalmaneser to do this?* A. Hoshea had submitted to him, and afterwards plotted and rebelled against him. ver. 3, 4.

48 Q. *What provoked God to punish Israel thus?* A. The People of Israel, with all their Kings after their Separation from the House of David, had been guilty of continual Idolatry, in opposition to the many Precepts and Warnings of God, by the Writings of Moses, and the Voice of all the Prophets. ver. 7—23.

49 Q. *What became of Samaria, and the other Cities of Israel, when the People were driven out of them?* A. Several of the Heathen Nations were placed there, and each worshipped their own Gods and Idols: wherefore the Lord sent Lions amongst

amongst them, and destroyed several of them.
ver. 24—31.

50 Q. *What was done upon this Occasion to appease the Anger of God, and save the People from the Lions?* A. The King of Assyria sent a Jewish Priest thither, to teach them the Worship of the God of Israel. ver. 27.

51 Q. *What was the Effect of this Conduct of the King of Assyria?* A. These Nations feared the God of Israel, and yet they could not lay aside their own Idolatries, for they continued to serve their own graven Images also in many following Generations. ver. 41.

52 Q. *But did they always continue in this mixed kind of Religion?* A. In Process of Time they forsook their Idols, worshipped the true God only, and submitted themselves to the Jewish Religion, so as to receive the five Books of Moses: They had a Temple of their own built on Mount Gerizim, and in the New Testament are called Samaritans.

C H A P. XII.

Of the Kings of JUDAH.

1 Q. **H**OW many Kings or Rulers reigned over Judah? A. Twenty, (viz.) Rehoboam, Abijah, Asa, Jehosaphat, Jehoram, Ahaziah, Athaliah the Queen, Joash, Amasiah, Uzziah, Jotham, Abaz, Hezekiah, Manasseh, Ammon, Josiah, Jehshahaz, Jehoiakim, Jehoiachin, and Zedekiah.

2 Q.

2 Q. *Were all these Rulers of Judah also great Sinners as well as the Kings of Israel?* A. A few of them were very religious, some very wicked, and others of an indifferent or mixed Character.

3 Q. *What fell out in Rehoboam's Reign after the ten Tribes had made Jeroboam their King?* A. When Rehobam raised a great Army out of Judah and Benjamin to recover the Ten Tribes, God by his Prophet forbid them to proceed. 1 Kings xii. 22—25.

4 Q. *Were there no Wars then between Judah and Israel?* A. Yes, in the following Times there were bloody Wars between them.

5 Q. *How did the People of Judah behave themselves under the Government of Rehoboam?* A. They fell into Idolatry and shameful Sins, whereupon God was angry, and Shishack King of Egypt plundered the Temple, and the King's House of their Treasures, in the fifth Year of Rehoboam's Reign 1 Kings xiv. 25. So short-lived was the supreme Grandeur and Glory of the Jewish Church and State.

6 Q. *Did Abijah, the Son of Rehoboam, do any thing remarkable in his Reign?* A. He made a Speech, and pleaded against Israel, when Jeroboam led them to war against him; he reprov'd them for their Departure from the true Worship of God, and from the House of David: and when they would not hearken, but set upon him in Battle, he and his Army cryed unto the Lord, and shouted, and slew five hundred thousand Men. A Brave Example, and Divine Success! 2 Chron. xiii.

7 Q. *What is recorded concerning Aza, the Son of Abijah, and King of Judah?* A. That he did what was right in the Eyes of the Lord, and destroyed

destroyed the Idols which had been set up in the Land 2 Chron. xiv. 1—5.

8 Q. *What Token of Favour did God shew him?*

A. When he called upon the Lord, and trusted in him, he defeated the Army of the *Ethiopians* who came against him, though they were a thousand thousand. ver. 9—15.

9 Q. *Did Asa continue all his days to fear the Lord?* A. In his old Age he fell into distrust of God, and he gave the Treasure that remained in the House of God, and in the King's House, to the King of *Syria*, to guard and help him against *Baasha* the King of *Israel*; and he imprisoned the Prophet which reproved him for it. 2 Chron. xvi. 1—10.

10 Q. *What is remarkable in Asa's Death?*

A. That in the Disease of his Feet (which is supposed to be the Gout) he sought not the Lord, but only to the *Physicians*; and he slept with his Fathers, ver. 11—13.

11 Q. *How did his Son Jehoshaphat behave himself in the Kingdom?* A. He walked in the first and best ways of his Father *David*, and God was with him. 2 Chron. xvii. 3.

12 Q. *Wherein did Jehoshaphat more particularly discover his Piety and Goodness?* A. He appointed Levites and Priests throughout all the Cities of *Judah*, to teach the Law of the Lord, and he set Judges in the Land, with a solemn Charge to do Justice without Bribery. 2 Chron. xvii. 7—9. and xix. 5—11.

13 Q. *Wherein did God manifest his special Favour to Jehoshaphat?* A. God gave him very great Treasures, and the Fear of the Lord fell upon all the Kingdoms round about *Judah*, so that
for

for many years they made no War upon him. 2 Chron. xvii. 10, &c.

14 Q. *Wherein did he offend God?* A. In joining in Alliance with *Ahab* the wicked King of *Israel*, whereby he was in great danger of being slain in a Battle against the *Syrians*. 2 Chron. xviii. 1, 31. and xix. 2.

15 Q. *When Moab and Ammon joined their Forces against Jehoshaphat, how was he delivered from them?* A. He proclaimed a Fast through the Land, and in the midst of the People he prayed earnestly to the Lord, and when he went out to Battle, he appointed the Singers before the Army, to sing Praises to the Lord. 2 Chron. xx.

16 Q. *What was the Effect of this pious Practice?* A. When they began to sing and to pray, his Enemies fell upon one another till they were all slain. ver. 22—29.

17 Q. *Did Jehoram, the Son of Jehoshaphat, imitate his Father's Government in Piety?* A. By no means; for he slew all his own Brethren, he walked in the ways of *Ahab* King of *Israel*, and took his Daughter *Athaliah* to Wife. 2 Chron. xxi.

18 Q. *How did God testify his Displeasure against Jehoram?* A. He smote *Jehoram* with such an incurable Distemper, that his Bowels fell out, and he died of sore Diseases. ver. 15—19.

19 Q. *Who succeeded Jehoram in the Kingdom?* A. *Ahaziah* his youngest Son, for all his eldest were slain in the Camp by the *Arabians*. 2 Chron. xxi. 1.

20 Q. *What was the Behaviour and the Fate of Ahaziah King of Judah?* A. He followed the evil Practices of the House of *Ahab*, by the persuasions of his Mother *Athaliah*, who was the Grand-daughter of *Omri*; and when he went out with *Jehoram* the King of *Israel* against *Jehu*,

Jehu, he was slain by *Jehu*. 2 Chron. xxii. 1—9.

21 Q. *Who succeeded to the Throne of Judah when Abaziah was dead?* A. *Athaliah* his Mother seized the Kingdom, and destroyed all the Seed-Royal of the House of *Judah*, except *Joash*, the Son of *Abaziah*, an Infant of a Year old, who was hid in the Temple. 2 Chron. xxii. 2, 10—12.

22 Q. *How did Athaliah reign?* A. As she counselled her Son *Abaziah* before, so she herself practised the Idolatry of the House of *Ahab*. 2 Chron. xxii. 3, 17. and xxiv. 7.

23 Q. *How was Athaliah deposed?* A. *Jehoiada* the High-Priest stirred up the Captains of the Army, the *Levites*, and the chief of the People against her: he set *Joash* on the Throne when he was seven years old, anointed and proclaimed him King, then ordered the Guards to slay *Athaliah*, and destroyed the Worship of *Baal*. 2 Chron. xxiii.

24 Q. *What was the Conduct of Joash in his Government?* A. He did that which was right in the sight of the Lord all the days of *Jehoiada* the Priest, who was his Uncle; he repaired the Temple, and the Vessels thereof, and restored the Worship of God. 2 Chron. xxiv. 1—15.

25 Q. *How did Joash behave after Jehoiada's death?* A. He was persuaded to change the Worship of God for *Idols*, and most ungratefully slew *Zechariah*, the Son of *Jehoiada*, because he reprov'd the Idolatry of the People. 2 Chron. xxiv. 17—22. *Matth.* xxiii. 35.

26 Q. *In what manner did God punish him for his Crime?* A. He sent an Army of the Syrians against him, who pillaged the Country; he smote him with sore Diseases, and at last his own Servants slew him on his Bed, *ver.* 23—26.

27 Q.

27 Q. *How did Amaziah the Son of Joash reign?*

A. At first he seemed to work Righteousness, and hearkened to the Voice of God and his Prophets; but afterwards, gaining a Victory over the *Edomites*, he learnt to worship the Gods of *Edom*.
2 Chron. xxv.

28 Q. *How came Amaziah to meet his Ruin and his Death?* A. Being puffed up with his Success against *Edom*, he challenged the King of *Israel* to Battle, and was routed shamefully, and was slain at last by a Conspiracy of his own People. 2 Chron. xxv. 17—18.

29 Q. *What was the Character and Reign of Uzziah the King?* A. He was made King at sixteen Years old, in the room of his Father *Amaziah*; he sought after God in the Days of *Zechariah* the Prophet, and God prospered his Arms against all his Enemies, and made his Name great. 2 Chron. xxvi.

Note, This was several hundred Years before that *Zechariah* who prophesied after the Captivity.

30 Q. *Wherein did he provoke God afterwards?*

A. His Heart was lifted up by his Prosperity, and he assumed the Priest's Office, and burnt Incense in the Temple, though the Priests opposed him. ver. 16.

31 Q. *What was his Punishment for this Crime?*

A. While he had a Censer in his Hand to burn Incense, the Leprosy rose up in his Forehead, and he continued a Leper till his Death. ver. 19.

32 Q. *Is there any thing very remarkable in the Reign of Jotham, the Son of Uzziah?* A. He was a good King, and God blessed his Arms, so that he brought the *Ammonites* under Tribute. 2 Chron. xxvii.

33 Q.

33 Q. *How did Ahaz, the Son of Jotham, behave himself?* A. He walked in the Ways of the Kings of *Israel*, made Images for *Baal* and offered his Children in Sacrifice by Fire, after the Abominations of the Heathen, 2 *Chron.* xxviii. 1, 4.

34 Q. *How did God shew his Displeasure against Ahaz?* A. His Land was invaded by the King of *Syria*, and by the King of *Israel*; Multitudes of his People were slain, and many Captives was carried to *Damascus* and to *Samaria*, though the *Israelites* restored their Captives again at the Word of the Prophet *Oded*, ver. 5—15.

35 Q. *What further Iniquities of Ahaz are recorded?* A. That he set aside the Brazen Altar which was before the Lord, and set up another in the Court of the Temple, according to the Pattern of an Altar he had seen at *Damascus*, and at last fell in with the Idolatry of the Heathen Nations, 2 *Kings* xvi. 10. 2 *Chron.* xxviii.

36 Q. *What was one particular Aggravation of his Crimes?* A. That even in the Time of his Distress he sinned the more against God; and because God did not help him, he sacrificed to the Gods of *Damascus*; he cut in pieces the Vessels of the House of God, shut up the Doors of the Temple, and set up Idols in *Jerusalem*, and through all the Land, 2 *Chron.* xxviii. 22.

37 Q. *Did Hezekiah, the Son of Ahaz, continue in the Sins of his Father?* A. No; but he made a great Reformation, not only in *Judah*, but also in *Ephraim* and *Manasseh*; he brake the Images, cut down their Groves, destroyed their Altars, repaired the Temple, and restored the Worship of the true God there, 2 *Chron.* xxix. and xxxi.

38 Q. *What peculiar Instance did he give of his Zeal against all manner of Idolatry?* A. He brake

in pieces the brazen Serpent that *Moses* had made in the Wilderness, because the People burnt Incense to it, 2 *Kings* xviii. 4.

39 Q. *In what manner did he keep the Passover?* A. He sent to all *Israel*, as well as to *Judah*, to invite them to keep the Passover at *Jerusalem*, according to the Appointment of God, 2 *Chron.* xxx.

Though *Hezekiah*, King of *Judah*, began this Reformation in the first Year of his Reign, yet it might not be carried to this Height till the sixth or seventh Year; at which time there was no King in *Israel*, *Hoshea*, the last King, being taken and imprisoned by the King of *Assyria*, and a great part of the People being carried into Captivity, in the sixth Year of *Hezekiah*'s Reign. See 2 *Chron.* xxix. 3. and 2 *Kings* xviii. 9—11.

40 Q. *Did the other Tribes of Israel come at his Invitation?* A. Some mocked the Message, but many out of several Tribes came to the Passover, so that there was not the like since the time of *Solomon*, ver. 18, 25, 26.

41 Q. *Were all these People sufficiently purified to keep the Passover?* A. No, but at the Prayer of *Hezekiah* the Lord pardoned and accepted them, though several things in this Passover were not exactly conformable to the holy Institution, ver. 18—20.

42 Q. *Wherein did God shew his Acceptance of Hezekiah's Zeal and Piety?* A. God prospered him in his Wars against his Enemies, and enabled him to cast off the Yoke of the King of *Assyria* while he trusted in him, 2 *Kings* xvii. 7, 8.

43 Q. *What Weakness was Hezekiah guilty of afterward, when Sennacherib King of Assyria invaded Judah?* A. He bribed him to depart, with Gold and Silver taken from the House of God, ver. 13—16.

44 Q. *What Success had this Conduct of Hezekiah?* A. Very ill Success; for some few Years after Sennacherib sent an Army to take Jerusalem, 2 Kings xviii. 9—13, 17.

45 Q. *What did Hezekiah do in this Distress?* A. When Sennacherib sent Rabshakeh with Blasphemies against God, and Threatnings against the People, Hezekiah humbled himself greatly, and spread the railing Letter before the Lord in the Temple, and prayed earnestly to God for Deliverance, 1 Kings xviii. and xix.

46 Q. *What was the Success of Hezekiah's Prayer?* A. Isaiah the Prophet assured him of Deliverance; and the Angel of the Lord slew in the Camp of the Assyrians, one hundred and fourscore and five thousand Men at once, 2 Kings xix. 20—35.

47 Q. *What further Favour did Hezekiah receive from God?* A. When he was sick, near to Death, God heard his Prayer, and assured him he should live fifteen Years longer, 2 Kings xx. 1—6.

48 Q. *What Sign did God give him to confirm his Faith in this Promise?* A. The Shadow returned backward ten Degrees upon the Dial of Ahaz, ver. 8—11.

49 Q. *Wherein did Hezekiah misbehave himself after he had received all this Mercy?* A. In the Vanity and Pride of his Heart, he shewed the Messengers of the King of Babylon all his Treasures, ver. 12, 13. and 2 Chron. xxiv. 31.

50 Q. *How was Hezekiah's Pride punished?* A. God told him, by the Prophet Isaiah, that all these Treasures should be carried into Babylon: but because Hezekiah humbled himself, God deferred the Execution of it till after his Death, 2 Chron. xxxii. 25, 26.

51 Q. *What was the Character and the Government of his Son Manasseh?* A. He forsook the good ways of his Father *Hezekiah*, he brought in Idolatry of many Kinds; he worshipped the Sun, Moon, and Stars; he made his Son pass through the Fire; he used Enchantments, and shed much innocent Blood, 2 Kings xxi. 2. 2 Chron. xxxiii.

52 Q. *How were his Transgressions punished?* A. The Captain of the Host of *Affyria* came up against *Manasseh*, took him among the Thorns, bound him with Fetters, and carried him to *Babylon*, 2 Chron. xxxiii. 11.

53 Q. *How did Manasseh behave in his Affliction?* A. He humbled himself greatly before God in Prayer, whereupon God restored him to his Kingdom, where he wrought a great Reformation, ver. 12—16.

54 Q. *What is written concerning Amon the Son of Manasseh?* A. *Amon* restored the Idolatry which *Manasseh* had once set up, but he never repented, or returned to God, as his Father had done, and he was slain by his own Servants, 2 Chron. xxxiii. 20—25.

55 Q. *What is worthy of Notice in the Reign of Josiah the Son of Amon?* A. At eight Years old he began his Reign, at sixteen he sought after God, and at twenty he destroyed the Altar and Idols which his Father *Amon*, the Son of *Manasseh*, set up, 2 Kings xxiii. 3—14. 2 Chron. xxxiv. 1—7.

56 Q. *How did he carry on this Work of Reformation?* A. He repaired the Temple, and restored the Worship of God; and finding a Book of the Law of the Lord by *Moses*, he rent his Cloaths, and mourned to think how little this Law had been observed, ver. 18, 19.

57 Q. *What further Use did he make of this Book?* A. He read the Words of it in the Ears of all the Elders of *Judah*, and the People, the Priests, and the Prophets, and made a Covenant with the People of *Judah*, to perform what was written in this Book, 2 *Kings* xxiii. 2, 3.

58 Q. *Did he make also any Reformation in Israel?* A. The Kingdom of *Israel* being now destroyed by the King of *Affyria*, *Josiah* spread his Influence over those who remained in the Land, and many of *Israel*, as well as of *Judah*, came to keep the Passover, 2 *Chron.* xxxv. 17.

59 Q. *Were not many of Israel present also at Hezekiah's Passover? Wherein then did this Passover of Josiah exceed that in the Days of Hezekiah?* A. In the exact Conformity of it to all the Rules appointed by *Moses*, so that no such Passover had been kept since the Days of *Samuel* the Prophet, 2 *Chron.* xxxv. 18.

60 Q. *Did Josiah destroy all the Remainder of the Idolatry of Israel, which Jeroboam set up at Dan and Bethel?* A. Yes; and he slew the Priests of the High Places, and burnt the Bones of the Priests that had been buried there, upon the Altar, according to the Word which the old Prophet spake to *Jeroboam*, 2 *Kings* xxiii. 15—20. 1 *Kings* xiii. 2.

61 Q. *How came Josiah by his Death?* A. He went out to fight with the King of *Egypt* without the Direction of God, and he was slain, and great Lamentation was made for him, 2 *Chron.* xxxv. 20—25.

62 Q. *Who succeeded Josiah in the Kingdom?* A. His Son *Jehoahaz*, who when he had reigned three Months, was put in Bonds by the King of *Egypt*, was carried thither, and there he died, 2 *Kings* xxiii. 31—34.

63 Q. *Whom did the King of Egypt make King in his room?* A. Eliakim his Brother, and gave him the Name of *Jehoiakim*, 2 Kings xxiii. 34.

64 Q. *What sort of Governor was Jehoiakim, and what was his End?* A. He did evil in the Sight of the Lord, several neighbour Nations beset him round about, and *Nebuchadnezzar*, King of *Babylon*, sent up his Forces against him, took some Captives, bound the King in Fetters, and he died in Shame, his dead Body being cast without the Gates of *Jerusalem*, and without a Burial; and his young Son *Jehoiachin* reigned in his stead, 2 Chron. xxxvi. 5—8. Dan. i. 1, 2, 3. Jer. xxii. 18, 19.

65 Q. *What became of this Jehoiachin, who is also called Jechoniah and Coniah?* A. When he had reigned three Months, *Nebuchadnezzar* took the City of *Jerusalem*, and carried him to *Babylon*, together with ten thousand Captives, and rich Treasures of Silver and Gold that remained in the Temple, and in the King's House, 2 Kings xxiv. 8—17. Jerem. xxii. 24—30.

66 Q. *Was there any King in Judah after Jehoiachin?* A. Yes, the last King was *Zedekiah*, his Father's Brother, whom *Nebuchadnezzar* made King in *Jerusalem*, ver. 17, 18.

67 Q. *What fell out in the Days of Zedekiah?* A. He rebelled against *Nebuchadnezzar*, to whom he had sworn Subjection by the Name of the true God, whereupon *Nebuchadnezzar* came up and took the City of *Jerusalem* again, after a Siege of two Years, 2 Kings xxv. 1—4.

68 Q. *How did he punish Zedekiah for this Rebellion?* A. When *Zedekiah* fled from the City, he was seized by the *Babylonians*; *Nebuchadnezzar* ordered his Sons to be slain before his Face, then his Eyes were put out, he was bound with Fetters
of

of Brass, and carried to *Babylon*, and there was no more King in *Judah*, ver. 6, 7. *2 Chron.* xxxvi. 13.

69 Q. *What became of the City and the Temple at this Time?* A. The King of *Babylon* burnt the Temple of the Lord, the Palace of the King, and all the Houses of *Jerusalem*; he brake down the Walls of the City, and carried away the rest of the People captive; together with all the Vessels of Gold, Silver, and Brass, great and small, that belonged to the Temple, *2 Kings* xxv. 8—17.

70 Q. *But were the People punished thus for the Sins of their Kings?* A. The Princes, and the Priests, and the People, had a large Share in the common Idolatry and Wickedness, together with the Kings, and that in Opposition to all the Warnings of their Prophets, whereby God was provoked to punish them all, *2 Chron.* xxxvi. 14—21.

71 Q. *Was there any Ruler of the scattered People that remained in the Land of Israel?* A. *Gedaliah* was made Governor by the King of *Babylon*, but he was slain in a little time by a Faction under *Ishmael*, one of the Seed-Royal; and there was nothing but Confusion and Disorder in the Land, *2 Kings* xxv. 22, &c.

72 Q. *What became of the People afterward?* A. *Johanan*, the Son of *Kareah*, one of the Captains under *Gedaliah*, routed *Ishmael*, and drove him out of the Land; yet being afraid of the Anger of the King of *Babylon*, and his Resentment of the Murder of *Gedaliah* his Governor, he was tempted to fly into *Egypt*, and to carry most of the People thither with him, where they were dispersed into several Cities, *Jer.* xli. 13—18. and xli. and xliii.

73 Q. *Was this done by any divine Order?* A. No; but directly against the Word of the Lord,

by the Mouth of *Jeremiah* the Prophet, who was left among them in the Land; and they carried him also into *Egypt* with them, *Jer.* xliii. 1—9.

74 Q. *Did the Jews behave themselves better in Egypt after all their Afflictions and Distresses?* A. They practised Idolatry in *Egypt* with Insolence, in Opposition to the Reproofs of *Jeremiah* the Prophet, *Jer.* xliv.

75 Q. *Did they perish there or return?* A. *Jeremiah* was ordered by the Lord to foretel the Destruction of *Egypt* by the King of *Babylon*, and to denounce utmost Calamities and Death, by Sword, and Famine, upon the *Jews* that sojourned there; and that but a very small Number of them should ever return to the Land of *Judah*, though he foretold the Return of their Brethren from their Captivity in *Babylon*, *Jer.* xliii. 9. and xliv. 11, 28, &c.

C H A P. XIII.

Of the Return of the J E W S from Captivity in Babylon, and the Rebuilding the City of Jerusalem, and the Temple.

1 Q. **H**OW long did the Nation of the *Jews* continue in their Captivity, and their Land lie desolate? A. Though the Land lay utterly desolate till the final Destruction of *Jerusalem*, in the Days of *Zedekiah*, which was between fifty and sixty Years before their first Release; yet, from their first Captivity by *Nebuchadnezzar* in former Reigns, their Land was in some measure desolate

desolate seventy Years, according to the Prophecy of *Jeremiah*. See *2 Chron.* xxxvi. 21. *Jer.* xxv. 11, 12.

Here let it be observed, that as there were several Seasons, and under different Kings, when Part of the Children of *Israel* and *Judah* were carried into Captivity, and several Periods whence their Desolations may commence; so there were several Seasons also of their Return and Restoration: But the chief Duration of their Captivity and desolate Circumstances was seventy Years. See *2 Kings* xxiv. 1, 2, 10—14. and xxv. 11. compared with *Ezra* i. 1, 2. and vi. 1—12. and vii. 7. and *Nehem.* ii. 1, &c.

2 Q. *Who gave them a Release from their Captivity in Babylon?* A. When *Babylon* was taken by *Cyrus*, the General of the Army under *Darius* the King of the *Medes*, the *Assyrian* or *Babylonish* Empire was finished. After *Darius's* Death, *Cyrus* himself became King of *Persia*, and he not only gave the People of the *Jews* a Release, but gave them also a Commission to rebuild the Temple, and restored to them the Vessels of Gold and Silver; and this he did by the Hand of *Shebazzar*, a Prince of *Judah*, *Ezra* i.

Note, Now was that Prophecy fulfilled which *Isaiab* pronounced above a hundred Years before, *Isa.* xlv. 28. that it was *Cyrus* who should say to *Jerusalem*, *Be thou built, and to the Temple, Be thy Foundation laid;* and chap. xlv. 13. who should build the City of God, and release his Captives.

3 Q. *Which of the Tribes did accept of this Commission, and return to their own Land?* A. There were many Persons and Families of several Tribes of *Israel*, who took this Opportunity of returning; yet it was chiefly those of *Judah* and *Benjamin*,

with the Priest, and several of the *Levites*, who returned, and were now all united under the Name of *Jews*. *Ezra* i. 5. and iv. 12.

4 Q. *Who were their first Leaders and Directors?* A. *Zerubbabel*, a Prince of *Judah*, of the Seed-Royal, whose *Chaldaick* or *Babylonish* Name was *Shesbazzar*; he was their Prince or Captain, and *Jeshua* or *Joshua* was their High-Priest. *Ezra* i. 11. and ii. 2. and iii. 8. compared with v. 14, 16. and *Zech.* iii. and iv.

Note, This *Shesbazzar* or *Zerubbabel* was the Son of *Salathiel*, the Son of *Jeboiachin*, or *Jechoniah*, King of *Judah*: He was made Governor of the Land, under the Title of *Tirshatba*, by a Commission from *Cyrus*. *Jeshua* was the Son of *Jozadack*, or *Josedech*, the Son of *Seraiah*, who was High-Priest when *Jerusalem* was destroyed, and who was put to death by *Nebuchadnezzar*.

5 Q. *What was the first thing they did after their Return?* A. They made a large Contribution towards the Rebuilding of the Temple, they gathered themselves together to *Jerusalem*, they set up the Altar of the God of *Israel*, and offered Sacrifices upon it. *Ezra* ii. 68. and iii. 1—6.

6 Q. *In what manner did they lay the Foundation of the Temple?* A. While the Builders laid the Foundation, the Priests and the Levites sung and praised the Lord with Trumpets, and other Instruments, after the Ordinance of *David*. *Ezra* iii. 10, 11.

7 Q. *What remarkable Occurrences attended the laying of the Foundation of the Temple?* A. While the younger part of the People shouted for Joy many of the ancient Fathers wept with a loud Voice, when they remembered how much more glorious the first Temple was than the second was like to be. ver. 12, 13. and *Hag.* ii. 3.

Here

Here it may be observed, that though the Foundation of the second Temple stood on the same Compass of Ground as the first, yet a Company of poor Exiles returning from a long Captivity, could not promise or hope for so glorious a Building as the Temple of *Solomon*, neither in the Richness of the Materials, nor in the Magnificence and Curiosity of the Workmanship. See *Prideaux's Connections*, Vol. I. p. 143.

The *Jews* also generally suppose five Things to be wanting in the second Temple, after it was finished, which did belong to the first; *viz.* (1.) The Ark of the Covenant, and the Mercy-seat which was upon it, with the Cherubs of Gold, together with the Tables of Stone in which the Law was written, which were in the Ark when it was brought into *Solomon's Temple*. 1 *Kings* viii. 9. 2 *Chron.* v. 10. though one would think they should have made an Ark and a Mercy-seat, before which the High-Priest should officiate once a Year. Some learned Men suppose there was such an Ark made, and that *Ezra's* correct Copy of the Bible was laid up in it: And that it is in imitation of this that the present *Jews* in all their Synagogues have such an Ark or Coffer wherein they keep the Law. (2.) The *Shechinah*, or divine Presence in a Cloud of Glory on the Mercy-Seat. (3.) The *Urim* and *Thummim*, whence the Oracle came, or divine Answers to their Enquiries. (4.) The Holy Fire upon the Altar, which came from Heaven. (5.) The Spirit of Prophecy: for though *Haggai*, *Zechariah*, and *Malachi* lived while the second Temple was building, and prophesied after it was built, yet on their Death the Prophetick Spirit ceased from among them.

8 Q. *What was the first Hindrance they found in the Building of the Temple?* A. The *Samaritans* desired to join with them in their Building, and because the *Jews* forbid them, they gave them continual Trouble in the Days of *Cyrus*. *Ezra* iv. 1-5.

9 Q.

9 Q. *What was the second Hindrance they met with?* A. When *Artaxerxes* the first came to the Throne of *Persia*, these People wrote an Accusation against the *Jews*, that the City of *Jerusalem* had been rebellious in former Times; where upon *Artaxerxes* caused the Work to cease till the second Year of *Darius*. ver. 7—24.

Note, This was not *Darius* the first King, and he who took *Babylon*, and released *Daniel* from the Lion's Den; but another, who reigned several Years after him, and was called *Darius Hystaspes*, as the best Authors assert: And this also was long before that *Darius* whom *Alexander* subdued, and put an End to the *Persian* Kingdom.

Here let it be observed in general, that it is not a very easy Matter for learned Men to agree exactly in adjusting the Time of all these Events, and the particular Accomplishment of every Prophecy, because there were several Kings of the same Name, (*viz.*) three or four *Artaxerxes*'s, and three or more *Darius*'s, &c. And there were four Decrees from the Kings of *Persia* in favour of the *Jews*: The first from *Cyrus* to *Zerubbabel*, or *Shebazzar*, a Prince of *Judah*. *Ezra* i. 1—8.. The second, from *Darius* the second, to the Enemies of the *Jews*, to forbid their Hindrance of the Work. *Ezra*. vi. 1—7. The third, from *Artaxerxes* the second to *Ezra*, recorded in *Ezra* vii. 11. The fourth from the same *Artaxerxes* to *Nehemiah*, written in *Nehem.* ii. 1—9.

10 Q. *Who persuaded the Jews to go on with their Work under the Reign of this Darius?* A. The Prophets of God which were with them, encouraged and required them in the Name of the Lord, to go on with the Work of the Temple; for several of them were too negligent, and God punished

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nished them for it with Scarcity of Corn and Wine. *Ezra* v. 1, 2. *Hag.* i. 2, 4, 11. *Zech.* i. 7, &c. and chap. iii. and iv.

11 Q. *What Encouragement did they meet with from the Persian Court?* A. The Governors of the Provinces at this Time seeing them renew their Building, sent to enquire concerning the Order which *Cyrus* gave for it; and *Darius* having found this Order among the Records of *Babylon* gave a fresh Command for the Rebuilding of the House of God, *Ezra* v. 3—17. and vi. 1—14.

12 Q. *When was the Temple finished?* A. Through many Delays, arising partly from the Negligence of the *Jews*, partly from the Opposition of their Enemies, it was twenty Years in building: Nor was it finished till the sixth Year of the Reign of *Darius*, at which Time they dedicated it with many Sacrifices, and kept the Passover with Joy. *Ezra* vi. 15—22.

Here it may be worthy of our Observation, that the threatned Destruction of *Babylon* kept pace with the promised Restoration and Joy of the *Jews*. It was *Cyrus*, who as General of the Army of *Darius* the first took *Babylon* by Siege with Blood and Slaughter, who also released the captive *Jews* when he came to be King of *Persia*. Then the River was turned in upon the Country round it, which *Isaiah* foretold, chap. xiv. 23. *And it became a Possession for Bitterns, and Pools of Water, and the Sea covered it.* Yet *Babylon* was not then destroyed: But when the *Babylonians* revolted in the fifth Year of *Darius Hystaspes*, and he besieged them with a vast Army, their Desolation was very great: They themselves slew almost all their Women and young Children, to make their Provisions hold out

out; then the Prophecy of *Isaiah* was fulfilled, *Isa.* xlvii. 9. *Two Things shall come to them in one Day, the Loss of Children and Widowhood.* *Darius* took the City in the End of the sixth Year of his Reign, (at which Time the *Jewish* Temple was finished) he gave them up to the Plunder of his *Persian* Army, impaled three thousand, who were chief Actors in the Revolt, beat their Walls down from two hundred Cubits high to fifty Cubits. After this, *Babylon* languished a while, and at last ended in a perpetual Desolation.

13 Q. *What farther Encouragement did the Jews receive from another King Artaxerxes? A.* *Artaxerxes* the second, King of *Persia*, gave *Ezra* the Priest and Scribe a Letter and Decree, to encourage the *Jews* yet remaining in *Babylon* to go up to *Jerusalem* and establish the Worship of the true God there, *Ezra* vii.

Note, This second *Artaxerxes* is supposed by *Dr. Prideaux* to be *Artaxerxes Longimanus*, as the Heathen Historians call him, and to be that same *Ahasuerus* who made *Esther* his Queen, and so became very friendly to the *Jews*.

14 Q. *How did the King enable them to fulfil this Decree? A.* The King and his Counsellors freely offered much Silver and Gold for this Work, and being sensible of the Greatness and Power of the God of the *Jews*, whom he calls the *God of Heaven*, he sought to secure his Favour for himself and his Family, and pronounced a speedy Sentence of Death, Banishment, Loss of Goods, or Imprisonment, on those who should dare to hinder this Building, *ver.* 15, 16, 17, 23, 26.

15 Q. *What did Ezra do in his Journey to Jerusalem? A.* He proclaimed a Day of Fasting and Prayer to seek the Assistance of God; for he was ashamed to ask the King for Soldiers to be
their

their Guard, because he had told the King of the Power and the Mercy of their God, *Ezra viii. 21, 22.*

16 Q. *What did Ezra do when he came to Jerusalem?* A. He delivered the Orders of the King to the Governors of the Provinces, and the Gold and Silver to those who had the Care of the Building, and so promoted the Work, *ver. 33—36.*

17 Q. *What Reformation did Ezra work among the People?* A. When he was informed that many of the *Jews* had mingled themselves in Marriages with the *Heathens*, he, together with the more religious part of the *Jews*, humbled themselves before God for all their former Iniquities in an excellent Prayer, and brought them into a Covenant and an Oath to put away their strange Wives, *Ezra ix. and x.*

Note, None of the *Jews* of either Sex might marry with *Gentiles* of any Nation, unless they were made *Pro-selytes*: And even then they suppose the *Canaanites* of the seven Nations, *Deut. vii.* and the Males among the *Moabites* and *Ammonites* to be excluded for ever, as they interpret, *Deut. xxiii. 3.*

18 Q. *Did the Jews rebuild the City of Jerusalem?* A. Yes, for the *Babylonian* Army had broke down the Walls, and burnt the Gates of it, *Nehem. i. 3.*

19 Q. *Whom did God raise up to carry on the rebuilding of the City?* A. *Nehemiah* the *Jew* who was Cup-bearer to *Artaxerxes* the King of *Persia*, *Nehem. i. 11.*

20 Q. *How was Nehemiah engaged herein?* A. When he heard of the Continuance of the Desolations made by the Enemies, he fasted and prayed to God, and then he obtained Leave of *Artaxerxes* the King

King to go up to *Jerusalem*, and rebuild the City of the Sepulchres of his Fathers, *Nehem. ii. 1—7.*

21 Q. *What further Encouragement did Nehemiah receive from the King?* A. He received Orders for the Governors of the Provinces to assist him, and to give him Timber out of the King's Forest, *ver. 7, 8.*

22 Q. *How did Nehemiah begin his Work?* A. He rode round the City by Night, and took a private Survey of the Ruins thereof, and appointed a particular Part of the Walls and the Gates to be repaired by particular Persons and their Companies, *Nehem. ii. and iii.*

23 Q. *What Opposition did the Jews meet with in this part of their Work?* A. *Sanballat the Samaritan*, and *Tobiah the Ammonite*, and their Accomplices, at first laughed the Jews to scorn, and then conspired to fight against them while they were at work, *Nehem. iv. 1—7.*

24 Q. *How did Nehemiah prevent the Mischief they designed?* A. He encouraged the Jews to trust in their God, and appointed every Man that laboured in the Work to have a Weapon ready to defend himself, *ver. xiii—23.*

25 Q. *What Reformation did Nehemiah work among them?* A. He reproved those that took Usury, and oppressed their Brethren: and he set himself for an Example, who, though he was Governor twelve Years, took no Salary, but maintained himself and one hundred and fifty Jews at his own Charge, *Nehem. v.*

26 Q. *In what manner did they worship God when the City was built?* A. On the first Day of the seventh Month all the People were gathered together in one Street, and *Ezra the Priest* and

and Scribe read in the Book of the Law, and gave the Sense of the Words, that they might see their past Sins and Errors, and might be instructed to yield a more regular and exact Obedience for time to come: and this being done, he blessed the great God, and all the People answered *Amen, Amen, Nehem. viii. 1—8.*

Note, 'Tis a Remark of Dr. *Prideaux*, that though *Ezra's* Authority and Government expired before this time, yet he went on as a skilful Scribe of the Law of God, to preach Righteousness, to perfect the Reformation, to gather the several parts of Scripture together, to set forth correct Copies of them, and to bring all things in Church and State to the Rules thereof: And this he did by the Assistance of the next Governor *Nehemiah*, doing the same things by his Authority, which before he did by his own.

27 Q. *How did they keep the Feast of Tabernacles?* A. By dwelling in Booths made of Branches of Trees seven Days together, as God had commanded by *Moses*, and they read in the Book of the Law every Day of the seven, and explained it, *ver. 13—18.*

28 Q. *How did they keep a Fast on the twenty-fourth Day of the seventh Month?* A. One fourth part of the Day they confessed their Sins, and another fourth part they read in the Book of the Law, and then they entered into a Covenant with an Oath to be the Lord's People, and the Princes and the Priests and the Levites sealed it, *Nehem. ix. and x.*

29 Q. *How were the People disposed of in their Habitations?* A. The Rulers dwelt at *Jerusalem*: the rest of the Priests and the People cast Lots

Lots to bring one in ten to dwell at *Jerusalem*, and nine Parts in the other Cities, that the Land might be peopled, *Nehem. xi.*

30 Q. *How was the Wall of Jerusalem the holy City dedicated?* A. The Levites came from all Places to *Jerusalem*, and joined with the Priests and the Rulers in two large Companies, and gave Thanks, and offered Sacrifices, and sung the Praises of God, so that the Joy of *Jerusalem* was heard afar off, *Nehem. xii. 27—43.*

31 Q. *What farther Reformation did Nehemiah bring in among the People?* A. He turned Tobiah the Ammonite out of his Lodging in the Temple which *Eliashib* the High-Priest had prepared for him; he established the Portion of the Fruits of the Earth which belonged to the Levites; he forbid the Profanation of the Sabbath, by buying and selling, and bearing Burdens; and punished the Jews who married strange Wives, *Nehem. xiii.*

32 Q. *What remarkable Instance did Nehemiah give of his Zeal in punishing those who married Strangers?* A. He drove away one of the Sons of Joiada the Son of *Eliashib* the High-Priest, for marrying the Daughter of *Sanballat* the *Horonite*, who had hindered the Jews so much in their building several Years before, *ver. 28.*

Note, This young Man's Name was *Manasseh*, as *Josephus* informs us.

33 Q. *Had Nehemiah no Prophet to assist him in this difficult Work?* A. 'Tis supposed that *Malachi* the last of the Prophets prophesied about this Time, for he doth not reprove them for neglect of building, as *Haggai* did, *Hag. i. 4, 9.* nor does he speak of the finishing of the Temple, as *Zechariah* did, *chap. iv. 7, 9.* But supposing that

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that already done, he reproveth them about their Marriage of Strangers, and of several Wives, or of taking Concubines, *Mal. ii. 11, 14, 16.* and their robbing God of their Tythes, *chap. iii. &c.* and their polluting the Altar, and Neglect of offering God the best, *chap. i.* which were the very Things which *Nehemiah* corrected in his last Reformation.

Thus far the Holy Scripture has delivered down to us the History of the Transactions of God with Men, and particularly with his own People, the Nation of Israel, in a long and continued Succession of Events, from the Creation of the World to the Return of the Jews from the Captivity of Babylon, and the settling of the Church and State under Nehemiah, whom the King of Persia made Governor over the Land.

There are several other historical Matters related in Scripture, which belong to particular Persons; the most considerable of them are the Histories of Job and Jonah, Jeremiah, Daniel, and Esther.

C H A P. XIV.

The History of J O B.

1 Q. *WHO* was Job? A. A most religious Man in the Land of Uz, who had ten Children, and very great Riches, *Job i. 1, 2, 3.*

2 Q. *In what Age of the World is Job supposed to have lived?* A. In, or before the Days of *Moses*, because there is not the least Intimation of
of

of any of the Transactions of God with *Israel* in the whole Book of *Job*.

3 Q. *What particular Act of Piety is related concerning him in his prosperous State?* A. When his Children had been feasting each other in their turns, *Job* offered Sacrifices for them, lest they should have sinned and provoked God in the Seasons of their Mirth, ver. 4, 5.

4 Q. *What were the Afflictions that fell upon Job?* A. God permitted the Devil, by kindling of Lightning, and by stirring up Robbers and Plunderers among his Heathen Neighbours, to bereave him of all his Cattle and his Wealth in one Day, and to destroy all his Children, even seven Sons and three Daughters, by a Tempest which blew down the House in which they were feasting, ver. 6—19.

5 Q. *Was the Devil suffered to vent his Malice upon the Person of Job?* A. Yes, God permitted him to smite *Job* with sore Boils from the Sole of his Foot to the Crown of his Head, *Job* ii. 6, 7.

6 Q. *What was the Design of God in these Providences toward Job?* A. To try the Strength of his Piety, and to set him up as an Example of Patience, both in the Exercise of it, and in the Rewards of it, *Job* xxiii. 10. *James* v. 11.

7 Q. *What was the Behaviour of Job under this Trial?* A. He blessed the Name of the Lord, and did not murmur at his Providence, *Job* i. 20, 21, 22. and ii. 10.

8 Q. *What was a further Aggravation of Job's Distress?* A. That his Wife tempted him to abandon all Religion, because God suffered him to be thus afflicted, *Job* ii. 9, 10.

9 Q. *Had Job any Comforter?* A. Three Friends came from the neighbouring Places to mourn with him and comfort him, *ver. 11.*

10 Q. *How long did his Patience continue in this perfect Exercise of it?* A. Seven Days he sat down in Ashes, and was silent under the Hand of God, *ver. 13.*

11 Q. *Wherein did any Impatience of Job at first appear?* A. In cursing the Day on which he was born, *Job. iii.*

12 Q. *What were the Sentiments of Job's three Friends on this mournful Occasion, and how did they carry it towards him?* When they saw him to be so dreadfully afflicted, they rashly concluded he had been guilty of very great Sins, notwithstanding his outward Profession of Piety, and therefore they severely reprov'd him for his grievous Complaints, *chap. iv, &c.*

13 Q. *How did Job answer to their Charges?* A. He maintained against them all this great Truth, that God did sometimes afflict those who were innocent, for wise and unsearchable Reasons; and he vindicated his own Innocence, placing his Trust in God, *chap. ix, &c.*

14 Q. *Wherein did Job fail in his Duty towards God in this Matter?* A. Under the Violence of his Distress, and the unjust Accusations of his Friends, he sometimes spoke Words of unreasonable Despair, and sometimes he used rash and unbecoming Language against the great God, and vindicated himself too much, as though he had been perfectly innocent before God as well as before Men, *chap. vi. and vii, &c.*

15 Q. *How was the Controversy between Job and his Friends compromised at last?* A. Eliphaz, a fourth Friend, who was younger than the rest, and

and had come to visit him, took a middle Way to end this Controversy, and spoke more agreeably to the Truth: And though he reprov'd the three Friends for asserting that God would never afflict any innocent Man so much as *Job* was afflicted, yet he severely reprov'd *Job* for insisting so much on his own Innocence before God, chap. xxxii, xxxiii, &c.

16 Q. *What was the Foundation of Elihu's Argument on this Occasion?* A. The supreme Majesty and Holiness of God, the Meanness and Sinfulness of the best of Men in his Sight, his sovereign Dominion over all things, and the Unsearchableness of his Wisdom and Conduct toward Men, chap. xxxiii. and xxxvi. &c.

17 Q. *How did God himself manifestly engage in deciding this Controversy?* A. He greatly confirm'd the Sentiments and Opinions of *Elihu*, by asserting and displaying his own supreme Wisdom and Power, his Grandeur and Dominion over all things, by a Voice out of the Whirlwind, chap. xxxv. &c.

18 Q. *What Effect had this upon his Servant Job?* A. *Job* confess'd his Folly, abhorred himself for his Sin under the Apprehension of the Holiness and the Majesty of God, and repented in Dust and Ashes, *Job* xlii. 1—6.

19 Q. *How did God deal with the three Friends of Job?* A. He disapproved of their false Accusations of *Job*, and their wrong Sentiments concerning God himself and his Conduct, and bid them offer a Sacrifice of Atonement, and *Job* to pray for them, ver. 7, 8.

20 Q. *What Tokens of Approbation and Favour did God shew to Job?* A. While *Job* prayed for his Friends, God released him from all his Afflictions, and afterward gave him ten Children, as he

he had at first, he doubled his Estate, and prolonged his Life to four Generations, *Chap. xlii.* 10—17.

C H A P. XV.

The History of JONAH.

1 Q. *WHO* was Jonah? A. A Prophet who lived about the Time of *Jeroboam* the second, the King of *Israel*, *Jonah* i. 1. 2 *Kings* xiv. 25. There is no Need of particular Citations of Chapter and Verse for the History of *Jonah*, since the whole is contained in four short Chapters.

2 Q. *Whither* did God send him? A. He was sent to *Nineveh*, to pronounce Destruction upon that great City for their Wickedness.

3 Q. *How* did Jonah disobey God? A. He took shipping and fled toward *Tarshish* from the Presence of the Lord, because he supposed that the Mercy of God would spare *Nineveh* after he had pronounced Destruction upon it, and then he should be counted a false Prophet.

4 Q. *What* befel him in this Voyage? A. There arose a terrible Tempest, which endangered the Ship; and *Jonah* being conscious of his own Guilt, advised the Sailors to cast him into the Sea, and then the Storm ceased.

5 Q. *What* became of Jonah? A. A great Fish swallowed him up, and he continued in the Bowels of the Fish three Days and three Nights.

6 Q. *Did* he ever come to the Shore again? A. At his Repentance and earnest Prayer, God com-

commanded the Fish to vomit out *Jonah* upon the dry Land, *Jonah* ii.

7 Q. *What Service did God assign 'o Jonah after this great Deliverance?* A. He sent him the second Time to *Nineveh* to preach Destruction against it within forty Days, *Jonah* iii.

8 Q. *What Effect had his Preaching upon the People?* A. The King and the People put on Sackcloth, mourned for their Sins, turned from their evil Ways, and cried mightily to God for Mercy, whereupon God with-held the Punishment which he threatened.

9 Q. *How did Jonah resent this merciful Dealing of God with Nineveh?* A. He feared he should be counted a false Prophet, and in an angry Temper desired God to take away his Lite, *Jonah* iv.

10 Q. *What did God do to convince him of the Unreasonableness of his Anger?* A. He made a Gourd grow up in a Night, which sheltered him from the Heat of the Sun, and he caused it to wither the next Day; upon which *Jonah* murmured against God.

11 Q. *How did God argue with Jonah upon this Occurrence?* A. God reproved the Prophet, that he should be so much concerned about a Gourd, a senseless Plant which grew up in one Night, and only afforded him some Conveniency in Life; and that he should be no more concerned about the Lives of so great and populous a City, which besides Men and Women, had above sixscore thousand Children in it.

C H A P. XVI.

The History of JEREMIAH.

1 Q. *WHO* was Jeremiah? A. One of the Priests in the Land of *Benjamin*, whom God called to be a Prophet when he was very young, in the Days of *Josiah* King of *Judah*, *Jer. i. 1—7.*

2 Q. *What Encouragement* had he when he was so young to pronounce the Judgments of God against the People? A. God put forth his Hand and touched his Mouth, to signify his divine Inspiration, and promised his Presence with him to deliver him from all that should oppose him, *ver. 7—19.*

3 Q. *What* was the chief Message with which Jeremiah was sent to the People, and to the Princes and Kings of *Judah*? A. That *Jerusalem* should be destroyed, and the People and Princes should be carried away captive into *Babylon*, because of their Sins, and remain there seventy Years. From *Chap. vii. to xxv. ver. 11, 12.*

4 Q. *By what Method* did Jeremiah set before them their Sins and these Judgments of God? A. By some very plain and direct Speeches, by an Example of the *Rechabites* set before them, and by some Parables or Emblems.

5 Q. *How* did Jeremiah shew them the Heinousness of their Sins by a View of the Example of the *Rechabites*? A. Since all the Family of *Rechab* abstained from Wine, which is no unlawful Liquor,

quor, merely because *Jonadab* their Father forbid them; much more should the *Jews* have abstained from those Practices which are utterly unlawful, when the God of *Israel* had forbid them, *Jer.* xxxv.

6 Q. *What were some of the Emblems by which God ordered Jeremiah to foretel their Calamities?*

A. A Linnen Girdle, a Potter's Vessel, an Earthen Bottle, Yokes of Wood and of Iron, &c.

7 Q. *What was designed by the Linnen Girdle?*

A. *Jeremiah* was commanded to hide it in the Hole of a Rock near the River *Euphrates*, and when he sought it again, it was quite spoiled; so God decreed to spoil the Pride of *Jerusalem* by the Nation that dwelt near *Euphrates*, i. e. *Assyria*, *Jer.* xiii.

8 Q. *What was intended by the Potter's Vessel?*

A. As when the Vessel of Clay was spoiled in the making, the Form of it was changed, and it was moulded up into another Vessel, as the Potter pleased; so God declared his Power over the House of *Israel*, to manage and dispose of them as he pleased, and that he would change his Providences and their State, according to their Behaviour, *Jer.* xviii.

9 Q. *What further Lesson was taught by an Earthen Bottle?* A. *Jeremiah* was commanded to break the Bottle in the Sight of the Priests and the Elders, and to declare, *Thus saith the Lord, even so will I break this Nation and this City, that it shall not be made whole again*, *Jer.* xix.

10 Q. *What did Jeremiah teach them by the Emblems of Bonds and Yokes?* A. In the Days of *Jehoiakim* King of *Judah* God commanded *Jeremiah* to make Bonds and Yokes, and put them

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them upon his own Neck, and then send them to the King of the Nations round about, to assure them that they should all be made subject to *Nebuchadnezzar King of Babylon, Jerem. xxvii. 1—12.*

11 Q. *Who were Jeremiah's chief Enemies?*

A. The Priests and the false Prophets, who would have put him to Death in the Reign of *Jehoiakim, Jer. xxvi. 1—8.*

12 Q. *Who saved Jeremiah at that Time?*

A. The Princes and the People saved him from Death, though the King slew *Urijah* the Prophet, who confirmed the Words of *Jeremiah, ver. 10—24.*

13 Q. *What Abuses did Jeremiah receive from Pashur the Priest?* A. *Pashur* smote the Prophet, and put him in the Stocks, *Jer. xx. 1, 2.*

14 Q. *What Evil was denounced against Pashur on this Account?* A. God changed his Name to *Magor-missabib*, to denote that he should be a Terror to himself and to all his Friends; and foretold that he should be led captive to *Babylon*, and die there, *ver. 3—6.*

15 Q. *How did Jeremiah's Patience hold out under the many Injuries he received?* A. In the main he continued to trust in God, but once he murmured against God, refused to prophesy, and cursed the Day of his Birth, *ver. 7—18.*

16 Q. *In what manner did God overcome his Murmuring and his Disobedience?* A. The Word of the Lord was in his Heart like a burning Fire shut up in his Bones, and he could not forbear speaking, *ver. 9.*

17 Q. *How did Jeremiah publish his Prophecies when he could not appear in publick himself, being shut up in Prison?* A. He commanded *Baruch*

the Scribe to write the Words of his Prophecies from his Mouth in a Volume of a Book, and to read them in the Ears of the People in the Temple on a Fast-Day, *Fer.* xxxvi. 1—10.

18 Q. *What Effect had this upon Jehoiakim the King?* A. When he heard of it he sent for the Volume, read a little of it, cut it with a Pen-knife, and burnt it in the Fire, and then sent to seize *Jeremiah* and *Baruch*; but God by his kind Providence kept them hid from the King, *ver.* 20—26.

19 Q. *What was the next Message from God to Jeremiah?* A. That he should take another Volume, and that *Baruch* should write over again from his Mouth the same Words, and many others of the same Import, *ver.* 27, 32.

20 Q. *What did Jeremiah prophesy concerning Jehoahaz the Son of Josiah King of Judah, who is here called Shallum?* A. That he should die a Captive in the Land of *Egypt*, *Fer.* xxii. 11, 12. *2 Kings* xxiii. 31—34.

21 Q. *What did he say concerning Jehoiakim his Brother?* A. That he should die unlamented, and be buried like an Ass, drawn and cast out beyond the Gates of *Jerusalem*, *Fer.* xxii. 18, 20.

22 Q. *What did he pronounce concerning Jehoiachin, who is also called Jechoniah and Coniah?* A. That he should die in a strange Land, and none of his Seed should sit on the Throne of *Judah*, *Fer.* xxii. 24—30. and he accordingly was carried to *Babylon*, and lived long there, and there he died, *Fer.* lii. 31.

23 Q. *What Advice did he give to Zedekiah King of Judah?* A. To submit willingly to the Yoke of the King of *Babylon*, that both he and his People might meet with better Treatment, *Fer.* xxvii. 12, 18.

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24 Q. *How did the false Prophet Hananiah oppose Jeremiah?* A. He took the Yoke from the Prophet *Jeremiah's* Neck, which probably he had worn for some Years; and as he brake it, he declared, The Lord would break the Yoke of *Nebuchadnezzar* in two Years from the Necks of the Nations, *Jer. xxviii. 1—11.*

25 Q. *How did Jeremiah answer him?* A. That God had appointed Yokes of Iron instead of Yokes of Wood, for all the Nations to serve the King of *Babylon*, and that *Hananiah* should die that Year for his Falshood, which came to pass in two Months after, *ver. 10—17.*

26 Q. *Among all these Predictions of Distress did not Jeremiah prophesy any thing comfortable to the Nation of Israel?* A. Yes, he foretold the Return of the *Jews* to their own Land with Joy after seventy Years Captivity, and he encouraged their Faith and Hope by many gracious Promises of the *Messiah* who was to come, *Chap. xxv. xxix, xxx, and xxxi.*

27 Q. *How did King Zedekiah deal with Jeremiah the Prophet when Nebuchadnezzar besieged Jerusalem?* A. He shut him up in the Court of the Prison which was in the King's House, because he foretold that *Jerusalem* should be taken, and that *Zedekiah* the King should not escape, but be carried to *Babylon*, *Jer. xxxii. 1—5.*

28 Q. *What did Jeremiah do in Prison, to assure them that the Jews should return from Captivity, and possess the Cities of Judah again?* A. By express Order from God, he bought a Field of his Cousin *Hananeel*, paid him the Money, subscribed the Evidence, and sealed it before Witnesses, as an Emblem and Pledge of what should be done in *Jerusalem* hereafter, *ver. 6—16, 44.*

29 Q. *What did Jeremiah do when he was at Liberty?* A. He endeavoured to flee out of *Jerusalem*, but he was seized by the Guard upon suspicion of falling away to the *Chaldeans*, and he was thrust down into a Dungeon by the Princes, because he prophesied the Destruction of the City, *Chap. xxxvii. 11—16. and xxxviii. 1—6.*

30 Q. *What Relief did the Prophet find here?* A. When he sunk in the Mire, *Ebedmelech* the *Ethiopian*, a Servant in the King's House, drew him up with Ropes by Leave from the King, and he remained in the Court of the Prison till the City was taken, *ver. 7—14.*

31 Q. *What Favour did God shew to Ebedmelech on this Account?* A. He assured him he should not die by the Sword, but his Life should be given him, because he trusted in the Lord, *Jer. xxxix. 16.*

32 Q. *When Zedekiah the King sent for Jeremiah, what Message had he from God?* A. He repeated his Advice to the King of *Judah*, to go forth and submit to the King of *Babylon*, in order to save himself and the City, *ver. 17, &c.*

33 Q. *Did the King hearken to his Advice?* A. No; he did not obey the Prophet; so the City was taken, and burnt, the Princes of *Judah* were slain, and the King's Sons were put to Death before his Eyes: Then the King had his Eyes put out, and he was carried in Chains to *Babylon*, and died there, *Jer. xxxix 1—10. and lii.*

Note, Then was fulfilled the Prophecy of Ezekiel concerning Zedekiah, Ezek. xii. 13. I will bring him to Babylon, the Land of the Chaldeans, yet shall he not see it, though he shall die there.

34 Q. *What became of Jeremiah after the City was taken?* A. *Nebuchadnezzar* gave order to the Officers of his Army to take care of him; and to give him his Liberty to go where he pleased, *Jer.* xxxix. 11. and xl. 4, 5.

35 Q. *Whither did Jeremiah chuse to go?* A. He chose to continue in the Land of *Israel*, and put himself under the Protection of *Gedaliah*, whom the King of *Babylon* made Governor of the Land, *ver.* 6, 7.

36. *Did Jeremiah continue under his Protection?* A. *Gedaliah* was quickly slain by a Faction raised by *Ishmael*, and *Ishmael* also was put to flight by another Faction under the Command of *Johanan*, *Jer.* xl. 41.

37 Q. *What did Johanan do with Jeremiah?* A. He carried him and a Multitude of the People into *Egypt*, in direct Opposition to the Advice which *Jeremiah* gave him from the Lord, *Chap.* xlii. and xliii.

38 Q. *What did Jeremiah do in the Land of Egypt?* A. He severely reprov'd the *Jews* for their Idolatry there; he denounced Ruin upon them; he took great Stones and hid them in the Clay at the Entrance of *Pharaoh* the King of *Egypt*'s Palace, and foretold, that *Nebuchadnezzar* should conquer *Egypt*, and should set his Throne upon those Stones, *Jer.* xliii. 9, 10.

39 Q. *Among the several Prophecies against the Nations round about, did not Jeremiah foretel the Destruction of Babylon?* A. Yes, he pronounced the severe Judgments of God against *Babylon* who had plundered *Jerusalem*, in a notable and dreadful Manner, as *Isaiah* did before him; all which were eminently fulfilled, partly when *Cyrus the Persian*

took the City of *Babylon*, and partly in following Times, *Jer.* l. and li.

40 Q. *What Emblem or Pledge did Jeremiah give of the Accomplishment of this Prophecy?* A. He wrote in a Book all these Threatnings, and bid *Seraiah* one of the *Jewish* Captives read it when he came to *Babylon*, then bind a Stone to it, and cast it into the River *Euphrates*, and say, “Thus shall *Babylon* sink, and shall never rise again.” *Jer.* li. 59—64.

C H A P. XVII.

The History of DANIEL.

1 Q. *WHO was Daniel?* A. A young Man of the Tribe of *Judah*, who was carried Captive by *Nebuchadnezzar* King of *Babylon* in the Reign of *Jeboiakim* King of *Judah*, *Dan.* i. 1—6.

2 Q. *How was he disposed of in Babylon?* A. *Daniel* and his Fellows, *Shadrach*, *Mesbach*, and *Abednego*, were appointed to be nourished by the King's Provision, and to be trained up in the Learning of the *Chaldeans*, that in three Years time they might stand before the King, *ver.* 5, 6.

3 Q. *And did they, being Jews, eat of the King's Provision, which was prepared after the Manner of the Heathens?* A. No; they chose to be fed with Pulse and Water, rather than defile themselves with the King's Meat, *ver.* 8—14.

4 Q. *How did they thrive by it?* A. Their Countenances appeared fairer, and their Aspect was better approved by *Melzar* who took care of them,

them, than the rest who fed on Royal Dainties, ver. 15.

5 Q. *How did they approve themselves when they were called before the King?* A. The King found them far wiser and better than all the *Astrologers* and *Magicians* in his Kingdom, ver. 20.

6 Q. *What was the first special Occasion of Daniel's Advancement at Court?* A. *Nebuchadnezzar* dreamed a Dream which much troubled him, yet he forgot it in the Morning; and sent Orders to destroy all the *Wise Men* and *Astrologers*, because they could not tell him both the Dream and the Interpretation thereof, *Dan. ii. 1—13.*

7 Q. *How did Daniel obtain this Secret from God?* A. He engaged himself and his three Companions, *Shadrach, Meshach, and Abednego*, in Prayer to the God of Heaven, that he would reveal this Secret to them; that they might not all perish together with the *Astrologers*, whom the King had doomed to Death, *Dan. ii. 16, 17, 18.*

8 Q. *What was this Dream which Daniel rehearsed before the King?* A. There appeared a bright and terrible Image, whose Head was Gold, his Breast and Arms of Silver, his Belly and Thighs of Brass, his Legs of Iron, and his Feet part of Iron and part of Clay, which was dashed to pieces by a Stone, and the Stone became a Mountain, and filled the whole Earth, ver. 31—35.

9 Q. *What was the Interpretation of it?* A. It signifies the four great Monarchies of the World, (*viz. the Assyrian, the Persian, the Grecian, and the Roman*, which should destroy one another in Succession, and the last of them should be destroyed by the Kingdom of *Christ*, which should spread through the Earth and remain for ever, ver. 31—45.

10 Q. *What Honours did Nebuchadnezzar bestow on Daniel on this Occasion?* A. He acknowledged the Supremacy of the God of *Daniel*, he made *Daniel* Ruler over *Babylon*, and at his Request made *Shadrach*, *Meshach* and *Abednego* Officers under him, *ver.* 46—49.

11 Q. *What became of Shadrach, Meshach and Abednego?* A. Notwithstanding the Honour the King had given them, yet they were cast into a fiery Furnace, because they would not worship a huge Gold Image which King *Nebuchadnezzar* had set up, *Dan.* iii. 1—21.

12 Q. *What remarkable Providence attended their being cast into the Furnace?* A. The King being enraged at them for refusing boldly to worship this Image, commanded the Furnace to be made seven times hotter, even to such a Degree, that the Flame slew the Men that cast them into it, *ver.* 22.

13 Q. *How were they saved in the fiery Furnace?* A. Though these three Men were cast into the Furnace bound, and fell down in the Fire, yet presently afterward the King saw four Men loose walking in the Fire, and they had no hurt; and the Form of the fourth was like the Son of God, *ver.* 23, 24, 25. *i. e.* some glorious Person whom *Nebuchadnezzar* could not better describe than as a heavenly Being, a Son of God.

14 Q. *What Influence had this upon the King?* A. He called them to come out of the Furnace, and blessed their God who had sent his Angel to deliver them, and made a Decree, that no Man should speak against the God of the *Jews*, *ver.* 26—28.

15 Q. *What other Dream of Nebuchadnezzar's did Daniel interpret?* A. The Dream of a tall and spreading

spreading Tree that was cut down, and the Stump of it was left in the Earth, and that should have a Beast's Heart given it instead of a Man's for seven Years, *Dan. iv. 1—16.*

16 Q. *What Interpretation did Daniel give to it?* A. That *Nebuchadnezzar* the King should be driven from his Kingdom, should run mad, and dwell seven Years with the Beasts of the Earth, and then be restored to his Reason and his Kingdom again, *ver. 19—27.*

17 Q. *How soon was this fulfilled?* A. At the End of twelve Months he was walking in the Palace of *Babylon*, and boasting of his Grandeur and Majesty, and there fell a Voice from Heaven, that his Kingdom was departed, and he should be driven from Men: And immediately he was seized with Madness, and the Sentence was executed upon him, and he fled from the Society of Men, and herded with the Beasts in the open Field, *ver. 28—33.*

18 Q. *What did Nebuchadnezzar do at seven Years End, when his Understanding and his Kingdom were restored to him?* A. He did further Honours to the God of Heaven, and published this History of himself, and these Signs and Wonders of the great God, throughout all his Dominions, *ver. 1, 2, 3.*

19 Q. *What Notice was taken of Daniel in the Time of Belshazzar the Grandson of Nebuchadnezzar?* A. He was sent for to Court to read and interpret three or four Words, which were written upon the Wall by the Apparition of a Hand while *Belshazzar* was a feasting, *Dan. v.*

20 Q. *What was there in Belshazzar's Feast that eminently provoked God against him?* A. He and his Nobles drank in the holy Vessels that were

were taken out of the Temple of God at *Jerusalem*, and at the same time they praised their Gods of Gold and Silver, of Wood and Stone, *Dan. v. 1—4.*

21 Q. *What was the Meaning of this Writing against the Wall?* A. That God had finished *Belshazzar's* Kingdom, and given it to the *Medes* and *Persians*, *ver. 25—28.*

22 Q. *What Honour was done to Daniel?* A. He was immediately clothed in Scarlet, with a Chain of Gold, and made the third Ruler in the Kingdom, *ver. 29.*

23 Q. *When was this Sentence executed on Belshazzar?* A. He was slain that very Night, by the Army under the Command of *Cyrus* the General, who after a long Siege took the City *Babylon*, and the Kingdom was translated to *Darius* the *Mede*, the Emperor of the *Medes* and *Persians*, *ver. 30, 31.*

24 Q. *Did Daniel lose his Preferment by the Change of the Kingdom?* A. No; for *Darius* set *Daniel* over all the hundred and twenty Princes, and made him first of the three Presidents, *Dan. vi. 1, 2, 3.*

25 Q. *How did the Envy of the Presidents and the Princes persecute him on this Occasion?* A. They knew that *Daniel* would pray to his God, and they persuaded King *Darius* to sign a Decree, that if any Man should ask a Petition of any God or Man for thirty Days, besides of the King himself, he should be cast into the Lion's Den, *ver. 4—9.*

26 Q. *What did Daniel do when he heard of this Decree?* A. He went to his House, and the Windows being open toward *Jerusalem*, he prayed to his God three Times a Day, according to his Custom, *ver. 10.*

27 Q. *What was the Consequence of this?* A. Though the King himself was sorry for his Decree, and tried all means to save *Daniel*, yet his Enemies prevailed to have him cast into the Den of Lions, because the Laws of the *Medes* and *Persians* were not to be altered, *ver.* 11—17.

28 Q. *Wherein did the King further shew his Concern for Daniel?* A. He passed the Night without Musick or Sleep, he went early to the Lions Den in the Morning, and found *Daniel* safe, to his great Joy; for God had shut the Mouths of the Lions, that they did him no Hurt, *ver.* 18—23.

29 Q. *Wherein did King Darius manifest his Resentment against the Enemies of Daniel?* A. He cast them, with their Wives and Children, into the Den of Lions, who broke all their Bones immediately, *ver.* 24.

30 Q. *What special Regard did Darius shew to the true God on this Occasion?* A. He sent a Decree through all Nations, that Men should fear the God of *Daniel*, *ver.* 25.

31 Q. *What are the other most remarkable Things in the History of Daniel?* A. The Visions which he saw, the excellent Prayer which he made for the Restoration of the *Jews* from Captivity, and the other Prophecies which were given him by Angels.

32 Q. *What were some of his Visions and Prophecies?* A. Emblems and Representations of the four Monarchies of the World, and of the Kingdom of Christ; and Predictions concerning future Events among the *Jews*, and other Nations of the Earth; some of which are expressed so plainly, that the Enemies of the Bible suppose them to be written after those Events came to pass, *Chap.* vii. and viii. and xi.

33 Q. *What remarkable Answer did Daniel receive to this excellent Prayer of his, for the Restoration of the Jews?* A. The Angel Gabriel was ordered to fly swiftly, and to inform him of his own Acceptance with God, of the Commandment of the Kings of *Persia* to rebuild the Holy City, of the Time of the Coming, and the Death of the *Messiah* to take away the Sins of Men, and of the second Destruction of *Jerusalem*, *Dan. ix. 20—27.*

34 Q. *What other eminent Prophecies did Daniel receive by his Converse with Angels?* A. Besides the various Events relating to this World, he had some Predictions concerning the Christian Church, and its Troubles, and the Period of them; concerning the Resurrection of the Dead, Everlasting Life, and Everlasting Punishment, *Chap. xii.*

C H A P. XVIII.

The History of ESTHER.

1 Q. *WHO was Esther?* A. A beautiful young Jewish Virgin, whose Ancestors were carried captive by the King of *Babylon*, in the Days of *Jeconiah*, King of *Judah*, *Esther ii. 5, 6.*

2 Q. *Where was she educated?* A. She was brought up in *Shushan*, the Palace of the King of *Persia*, by *Mordecai* her First-cousin, for her Father and Mother were dead, *ver. 7.*

3 Q. *To what Honour was she advanced?* A. King *Ahasuerus* took her into his Royal House, and

and made her Queen in the Room of his former Queen *Vashti*, ver. 16, 17.

Note, This *Abasuerus* is supposed by Dr. *Prideaux*, and that with great Probability, to be that second *Artaxerxes*, King of *Persia*, who was called *Longimanus*, and who, perhaps, being influenced by *Esther* and *Mordecai*, gave a Decree for *Ezra* to promote the Building of the Temple at *Jerusalem*, after the Captivity in *Babylon*. See Chap. xiii. 2. 9. and 13.

4 Q. *What was the Occasion of Vashti's Disgrace?* A. When the King had made a most magnificent Feast for all his Nobles and Princes, he sent for *Vashti*, to shew the Princes her Beauty, and to grace the Festival, but she refused to come, *Est.* i. 10, 11, 12.

5 Q. *What Service did Mordecai do for the King, which laid a Foundation for his future Advancement?* A. He gave Information against two of the Chamberlains who had conspired against the King, upon which they were tried and hanged, *Est.* ii. 21, 22, 23.

6 Q. *Who was made the King's chief Favourite a little after this Time?* A. *Haman* of the Seed of *Agag* the *Amalekite*, *Est.* iii. 1, 2.

7 Q. *Wherein did Mordecai offend Haman?* A. He refused to bow before him, and do reverence to him, as the King's Servants did at Court, ver. 2.

8 Q. *How did Haman attempt to revenge himself?* A. By persuading the King to send Orders to destroy all the *Jews* that were in all his Dominions, ver. 6, &c.

9 Q. *What did Mordecai do on this Occasion?* A. He desired *Esther* the Queen to venture into the King's Presence, though she were not called, in order

order to petition the King for the Lives of her People the *Jews*, *Est.* iv.

10 Q. *Did Esther comply with his Request?* A. Though she knew it was Death by the Law to venture into the King's Presence, unless he held out his golden Sceptre to her, yet having first fasted and prayed to God three Days, and appointed the *Jews* in *Shushan* to fast and pray, she ventured to approach the King, *Est.* v. 1.

11 Q. *What Success did Queen Esther find?* A. The King held out his golden Sceptre to her, and promised to grant her Request, even to the half of his Kingdom, *Est.* v. 1, 2, 3.

12 Q. *What was Esther's first Request to the King?* A. That the King and *Haman* would come to a Banquet which the Queen had prepared for them; which Request also she repeated the next Day, *Est.* v. 3—8.

13 Q. *How was Haman employed on that Day?* A. He rejoiced at the Invitation that *Esther* gave him, and set up a Gallows for *Mordecai* fifty Cubits high, expecting that at his Desire the King would order *Mordecai* to be hanged thereon, *ver.* 9—14.

14 Q. *How did the King pass the Time that Night?* A. He could not sleep, and he had the Book of Records read to entertain him, wherein was written *Mordecai's* Information of the Conspiracy against the King, *Est.* vi. 1, 2.

15 Q. *What Effect had this on the King?* A. When he enquired, and found that *Mordecai* had received no Recompence for his Faithfulness, he ordered *Haman* to array him in Royal Apparel, to set him on the King's own Horse, and do the highest Honours to him in a publick Procession through the City, *ver.* 6—11.

16 Q. *In what remarkable Hour did Haman receive this Order from the King?* A. At that very Time when he was come to Court to speak to the King, to hang *Mordecai* on the Gallows he had set up, *ver. 4, 5.*

17 Q. *When the King and Haman were come to the Banquet, what was Queen Esther's further Request?* A. That the Nation of the *Jews*, which were her Kindred, might be delivered from the general Massacre that *Haman* had contrived for them, *Est. vii. 1—7.*

18 Q. *What change of Affairs ensued on this Petition to the King?* A. The King commanded *Haman* to be hanged on the Gallows he had prepared for *Mordecai*, he put *Mordecai* into *Haman's* Place at Court, and sent Orders throughout his Dominions for the *Jews* to defend themselves, *Est. vii. 9, 10. and viii. 1—17.*

19 Q. *Why was not the Order for the Slaughter of the Jews rather reversed?* A. Because what is written in the King's Name, and sealed with his Ring, could not be reversed according to the Laws of the Government, *ver. 8.* and God ordered it thus in his Providence, for the publick Destruction of their Enemies.

20 Q. *How did the Jews defend themselves in the Day designed for their general Slaughter?* A. They slew seventy-five thousand of those that rose up against them, and the ten Sons of *Haman* among the rest, *Est. ix. 1—16.*

21 Q. *What Memorial of this great Deliverance was preserved amongst the Jews?* A. All the *Jews* agreed, by and with the Authority of *Esther* and *Mordecai*, to keep the 14th and 15th Day of the Month *Adar*, every Year, as a Day of Thanksgiving for this Salvation, *ver. 20—32.*

22 Q.

22 Q. *What was the Name of this Festival?* A. These two Days were called the Days of *Purim*, from *Pur*, which signifies a *Lot*, because *Haman* had cast Lots, in a superstitious Manner, to find out what Month or Day was the most lucky to execute his bloody Device against the *Jews*, *Est.* ix. 26, 27. and iii. 7.

23 Q. *How does this History appear to be a true Account of Things, since there is not the least Hint who was the Writer of it, nor is the Name of God in it?* A. Because 'tis delivered down to us among the sacred Writings, by the *Jews* themselves, who were the *Keepers of the Oracles of God*, *Rom.* iii. 2. And because this Feast of *Purim* is observed by the *Jews* to this Day, in Memory of this Deliverance.

The End of the Histories of the Old Testament.

C H A P. XIX.

A Continuation of the History of the Government and Church of the JEWS, from the End of the Old Testament, to the Times of CHRIST.

INTRODUCTION.

THE learned Dr. *Prideaux* hath written two large and valuable Volumes, which he calls the *Connexion of the History of the Old and New Testament*; wherein he gives us an Account of all the most credible Things that he can find in ancient Historians, relating to the *Jews* and their Customs, as well as their History, during the Period of Time between the end of the Old Testament and the beginning of the New: He intermingles also a large Collection of Historical Matters relating to *Persia, Babylon, Egypt, Syria, Asia minor, Greece, Rome*, and all the more known and remarkable Nations of the Earth, wherein the great Affairs of the four Monarchies of the World were transacted. This renders his Work a little too tedious to those who expected nothing more than a mere Continuation of the *Jewish* History to the Times of our Saviour.

Now

Now it is only a very brief Abstract of the History of the *Jews* which I endeavour here to set before the Reader, that he may get a little Acquaintance with the Affairs of the *Jews*, or the Church of God, from the Days of *Nehemiah*, when Scripture-history ends, to the Beginning of the Gospel, and the Times of Christ. A great Part of it must be taken originally from *Josephus*, the *Jewish* Historian, and from the *Books of Maccabees*, which I have consulted upon this Occasion; but I have borrowed much further Light and Assistance from Dr. *Prideaux* in this Matter, whose laborious Collection from Heathen Writings, and his judicious Determination in many dubious Points, has rendered his Work more complete and accurate, and mine much more easy.

SECT. I. Of NEHEMIAH'S further Reformation, Synagogues, Targums, Samaritans, Profelytes, &c.

Note, This Chapter being so long, the Questions of each Section shall be numbered apart.

1 Q. *WHAT* further Reformation did Nehemiah make in Israel? A. It is reported by the *Jews*, that he himself, together with *Ezra* the Scribe, having found a great Want of the Knowledge of the Law among the People, did about this time, appoint the reading of the Law in the several Towns and Cities: And on this Occasion, it is supposed, that *Synagogues* began to be built throughout the Land, or at least to be restored and renewed, if there had been any built before.

2 Q.

2 Q. *Where were these Synagogues to be built?*

A. According to the Account which the *Jews* have given us, they might be built in any Town wheresoever they could find ten Persons of full Age, and of such Condition and easy Circumstances of Life, as to be always at leisure to attend the Service.

3 Q. *What was the Service performed in the Synagogues?* A. Prayers and Praises to God, Reading the holy Scriptures, and Preaching and Expounding them.

4 Q. *In what manner were the Scriptures expounded?* A. The *Jews* and their Posterity having lost much of their own Language in *Babylon*, did not so well understand the Scriptures in the *Hebrew* Tongue; and therefore when *Ezra* read the Law to the People, the Sense was given to them in *Chaldee*, by many *Levites* who stood by, and caused them to understand the reading, *Nehem.* viii. 4—8. And this manner of reading the Scripture, Verse by Verse, and translating it into the *Chaldee*, with some little Paraphrase upon it, was the manner of Expounding used in the ancient Synagogues.

Note 1. This was the Original of the *Jewish Targums*, which Words in *Chaldee* signifies an *Interpretation*: for when Synagogues were multiplied among the *Jews*, beyond the Number of able Interpreters, it became necessary that such Translations of the *Hebrew* into *Chaldee*, should be made for the Use of the Teachers and the People; and that in private Families also, as well as in Synagogues.

There were antiently many of these *Targums*, or Translations, or Expositions, and that upon different parts of Scripture, and of different sorts, as there were also many different Versions of the Scripture into

Greek,

Greek, in following Ages, for the same Purposes. Several of these *Targums* are lost, through length of Time; but the chief of those which remain to this Day, is the *Targum* or *Chaldee* Paraphrase of *Onkelos*, upon the Law of *Moses*; and the *Targum* of *Jonathan Ben Uzziel* upon the Prophets: both which, some learned Men suppose, to be written before Christ, and are, by the *Jews*, valued as equal to the *Hebrew* Text. As for the *Jerusalem Targum*, it is an Exposition upon the Law, and others are on different Parts of Scripture; but they are all of less Esteem, and of much later Date: But neither the one nor the other of the *Targums* were much known to the primitive *Christian* Writers, though these Expositions greatly favour the *Christian* Cause.

Note 2. Among the *Jews*, the Books of *Joshua*, *Judges*, *Samuel*, and *Kings*, &c. are sometimes called the *former Prophets*; and the Book of *Isaiab*, *Jeremiab*, *Ezekiel*, and the twelve *minor Prophets*, are called the *latter Prophets*; but they are all called the *Prophets*: Thus the Law and the Prophets make up the whole Bible.

Note 3. That there are in *Daniel* two hundred Verses of the Bible written originally in *Chaldee*, and sixty seven in *Ezra*, and one Verse in *Jeremiab*, viz. Chap. x. 11. And some suppose, for this Reason, there is no *Targum* on *Daniel* and *Ezra*; neither, indeed, is there on *Nehemiah*, though that Book be called *Hebrew*.

5 Q. *What were the Times appointed for this Service in the Synagogue?* A. Two Days in the Week, besides the *Sabbath*, and their other Festivals: The Law being divided into so many Sections or Lessons as there are Weeks in their Year, they read half a Lesson on *Monday* Morning, and the other half on *Thursday* Morning; and this same whole Lesson they read on the *Sabbath*, both Morning and Afternoon, *Acts* xv. 21. We are told

told that reading the Law was a Custom of ancient times on the *Sabbath*; and when reading of the Prophets was added to that of the Law, they observed the same Order in it.

6 Q. *What were their Hours of the daily Prayer?*

A. At the time of Morning and Evening Sacrifice and Incense, *Luke i. 9, 10. Acts iii. 1. While Zacharias was offering Incense, the People were praying in the Court: And Peter and John went up to pray in the Temple at this Time.* To these Hours they conformed their Prayers in the Temple, and in their Synagogues, and usually too in their own Houses.

Note, The Jews supposed that the offering up of the daily Sacrifices, and the burning of Incense at the same Time, were designed to render God propitious to them, and make their Prayers acceptable; and for this Reason they conformed their Times of Prayer to these Hours. So David prays, Psalm cxli. 2. Let my Prayer be set forth before thee as Incense, &c. And Rev. viii. 4, 5. — And the Smoke of the Incense which came with the Prayers of the Saints, ascended up before God out of the Angels Hands.

7 Q. *Had they any other Season of Prayer besides these two?* A. The Jews inform us, that besides these they had a Prayer at the Beginning of Night, while the Evening Sacrifice was left burning on the Altar. Thus, by their three Prayers in a Day, they imitated the Ancients. *David prayed Morning, Noon, and Evening, Psalm lvii. 17. Daniel prayed three Times a Day, Dan. vi. 10.*

8 Q. *Who ministered in the Service of the Synagogue?* A. The Priest and Levites were consecrated to the Service of the Temple, but for the Services of the Synagogue, Persons of any Tribe were

were appointed by some Elders of that Town, who were called *Rulers of the Synagogue*. So our Saviour being of the Tribe of *Judah* read and expounded in the Synagogue, *Luke iv. 16*. So after the reading the Law and the Prophets, *Paul* and *Silas* were engaged in Preaching, when the Master of the Synagogue asked them for a *Word of Exhortation* for the People, *Acts xiii. 15*.

9 Q. *But were there not other Places of Prayer distinct from the Synagogues?* A. The Synagogues were sometimes called *Prayer-houses*, yet there were *Prayer-houses* called *Proseuchai*, which differed from Synagogues in three respects. (1.) Synagogues were built for publick Worship, but these *Places of Prayer* for any one's private Devotions occasionally. (2.) Synagogues were covered Houses, but the *Places of Prayer* were Courts or Inclosures with Walls, and open to the Sky. (3.) Synagogues were chiefly in Towns or Cities, the *Prayer-houses* in open Fields, or on Mountains: Such are mentioned where our Saviour spent a whole Night in the *Prayer-house*, as it should be translated, *Luke vi. 12*. and thither pious Persons resorted, and *Prayer* was wont to be made, *Acts xvi. 13, 16*.

10 Q. *Is there any Certainty that there were any Synagogues before this Time?* A. That there were some Places of Assembly for divine Things in the Land of *Israel*, before the Destruction of *Jerusalem* and the Temple by *Nebuchadnezzar*, seems pretty plain from *Psal. lxxiv. 7, 8*. *They have burnt up all the Synagogues of God in the Land*. Though they might be but very few, and not established by any Authority, nor so constantly attended as afterward. And yet, considering that the *Jews* fell so frequently into Idolatry before, and had so few Copies of the Law, 'tis questioned by some learned Men,

Men, whether there were any such Synagogues at all in the Land of *Israel* till after the *Babylonish* Captivity.

11 Q. *What eminent and remarkable Service was done by these publick Places of Worship?* A. It is supposed that frequent publick Readings of the Law in the Synagogues, after that time, were a special means to excite and preserve in the People of the *Jews* that universal and perpetual Hatred of Idolatry, to which they were so shamefully prone before; and it did also diffuse and maintain the Knowledge of true Religion and Virtue in the Land.

12 Q. *Were these Synagogues built any where besides in Judea?* A. When the *Jews* were afterward scattered abroad into various Nations, they built Places of Worship for themselves wheresoever the Rulers of the Country would permit them.

13 Q. *Of what Advantage were these Synagogues to the Heathens, or afterward to Christianity?* A. It was by means of these Synagogues that the *Heathens*, where the *Jews* were dispersed, came to know the true God, and some general Principles of Virtue and Piety, and became Profelytes of the Gate; and by these publick Places and Seasons of Worship, there was afterward an Opportunity given to publish the Gospel of Christ by the Apostles, both among the *Jews* and *Gentiles*, *Acts* xvii. 1, 2. and xix. 8.

14 Q. *What is meant by Profelytes of the Gate?* A. Those *Gentiles* who renounced Idolatry, and received the Knowledge and the Worship of the one true God, the God of *Israel*; and (as some affirm) they received also the Rules of abstaining from Blood, and Things strangled, and Things offered

ferred to Idols, which were forbidden, *Acts* xv. to the *Gentiles* Converts to Christianity.

Note, These Rules, with a few other have been usually called the seven Precepts of *Noah*, which the *Jews* make as necessary for all the World to obey, as the Law of *Moses* was for them: And doubtless, the Laws given to *Noah*, were given to all the World, because all sprang from him.

15 Q. *Why were they called Profelytes of the Gate?* A. The Word *Profelyte* signifies *one that embraces a new Religion*; and they were called *Profelytes of the Gate*, because they were suffered to live within the Gates of the *Jews*, according to the Expression in the Fourth Commandment, *The Stranger which is within thy Gates*. They were also permitted by the *Jews* to enter the outer Court of the Temple, called *the Court of the Gentiles*, when that was built, and to worship God there; but they were excluded from the Gate of the inner Court.

Note, These are they who in the Book of the *Acts of the Apostles* are supposed by some to be called the *dévout Persons*, and those *who feared God*, &c. *Acts* x. 17. and xiii. 50. and xvii. 4. and xiii. 16. Among these was the chief Harvest of the first Christian Converts; though there might be many Persons too, who worshipped the one true God, who were under no Profelytism to the *Jewish Church*.

16 Q. *What were the other Sort of Profelytes?* A. They were such *Gentiles* as consented to be circumcised, and obliged themselves to practise all the Law of *Moses*, Gal. v. 3. therefore they were called *Profelytes of Righteousness*: They were taken into the *Jewish Nation*, and united with them; and were also called *Profelytes of the Temple*, because they were admitted by the *Jews* into the inner Courts.

Note,

Note, This distinction of Profelytes has been supported by the common Opinion for near two hundred Years; but since 'tis said to have no better Foundation than the Babylonish Talmud, 'tis doubted by some learned Men whether there were any Profelytes, either under the Old Testament or New Testament, besides those who were circumcised and complete.

17 Q. *Having heard this particular Account of Synagogues and Profelytes, proceed now to say what was the last Act of Nehemiah's Reformation which we read in Scripture.* A. That he turned out *Manasseh*, the Son or Grandson of the High-Priest, for marrying the Daughter of *Sanballat* the *Horo-*
nite, Nehem. xiii. 28.

18 Q. *What did Sanballat do with his Son-in-Law, Manasseh, on this Occasion?* A. He procured a Grant from *Darius Nothus*, who was now King of *Persia*, to build on Mount *Gerizim*, near *Samaria*, a Temple like that at *Jerusalem*, and to make *Manasseh*, his Son-in-Law, the High-Priest of it.

19 Q. *What was the Consequence of this Practice?* A. *Samaria* thenceforth became the Refuge of the rebellious *Jews*, who were called to account for breaking the Sabbath, eating unclean Meats, or were found guilty in sinning against the Law in any remarkable Instances.

20 Q. *What Change was wrought hereby among the Samaritans?* A. Their first Original was from some *Eastern Heathens* who were planted there by the King of *Affyria*, after the Captivity of *Israel*; but when, on several Occasions, the *Jews* flocked to them, it made a considerable Change in their Religion: For though, before, they worshipped the God of *Israel*, in Conjunction with other Gods, 2 *Kings* xvii. 24—41. they now cast off their Idolatry: And since a Temple was built amongst them,

them, in which the *Jewish* Service was performed and the Law of *Moses* read publickly, they came much nearer to the Worship of the true God, prescribed in Scripture.

21 Q. *Did not the Jews love them the better on this account?* A. No, by no means; but they hated them grievously: The Enmity which began from the Opposition which the *Samaritans* made to the *Jews* in their rebuilding *Jerusalem*, and the Temple, was so exceedingly increased by their sheltering all the rebellious *Jews*, that the *Jews* at *Jerusalem* published the bitterest Curse against them that ever was denounced against any People.

22 Q. *What Miseries were contained in this Curse?*

A. The *Jews* forbid all Communication with the *Samaritans*, declared all the Fruits of their Land, and their Cattle unclean; excluded them from being ever received as *Profelytes*, and barred them, as far as possible, from having any Portion in the Resurrection of the Dead to eternal Life.

23 Q. *What Appearance of this great Enmity do we find in the New Testament?* A. This seems to be confirmed by the Words of Scripture, *John* iv. 9. *The Jews have no dealing with the Samaritans?* And the Woman of *Samaria* asked our Saviour, *How is it that thou, being a Jew, askest Drink of me who am a Woman of Samaria?* And when the *Jews* would give the worst Name they could to our Saviour, they said, *Thou art a Samaritan, and hast a Devil*, *John* viii. 48.

SECT. II. *Of the JEWISH Affairs under the Persian and Grecian Monarchies.*

1 Q. **H**OW were the *Jews* governed after the Death of *Nehemiah*? A. We find not any more particular Governors of *Judea*, made by

by the Kings or Emperors of *Persia*; but *Judea* seems to be made subject to those whom the *Persian* Kings made Governors of *Syria*; and that, under them, the Regulation of Affairs was committed to the High-Priest: so that he had all the Sacred Authority, and the Civil Power also, in a good measure, under the *Syrian* Governor.

2 Q. *Did the High-Priests continue their regular Succession as the eldest of Aaron's Family?* A. This Succession was sometimes interrupted by the Emperors of the World, or their deputed Governors of the Provinces, appointing another Person to take that Office.

3 Q. *What is the first remarkable Instance of that kind?* A. When *Johanan*, or *Jonathan*, the Son of *Joiada*, Neh. xii. 11. had possessed the High-Priesthood several Years, *Bagozes*, the Governor of *Syria* appointed his younger Brother *Jeshua* to depose him, and take the Priesthood; upon which there was a Tumult in the inner Court of the Temple, and *Johanan* slew *Jeshua* there.

4 Q. *How did Bagozes, the Governor, resent this?* A. He entered into the inner Court of the Temple, though the *Jews* forbid him, as being unclean; but he told them, he was purer than the dead Carcase of him whom they had slain there; and imposed on the Priests a Fine of about thirty one Shillings, for every Lamb that was offered throughout the Year.

5 Q. *What was the next more famous Difficulty and Deliverance which the Jews met with?* A. They were most remarkably saved from the Oppression and Resentment of *Alexander* the Great, who was King of *Macedonia* in *Greece*, when they had refused to assist him in the Siege of *Tyrus*.

6 Q. *In what Manner were they delivered?* A. When *Alexander* marched against *Jerusalem*, designing to punish the *Jews* on this account, *Jaddua* the High-Priest, the Son of *Johanan*, being directed by a Night-Vision, met the Conqueror in his Priestly Robes, with the other Priests attending him in proper Habits, and all the People in white Garments: *Alexander* being struck with this Sight, saluted the High-Priest with a Religious Veneration, embraced him, entered *Jerusalem* in a friendly manner, and offered Sacrifice to God in the Temple, for his late Victories.

7 Q. *How came Alexander so suddenly to change his Purpose, and behave himself with so much Mildness?* A. *Alexander* declared that he himself, in *Macedonia*, had seen this very same Person, thus habited, in a Night-Vision, encouraging him to pursue his Expedition against the *Persians*, and promising him Success.

8 Q. *What further Favours did Alexander shew the Jews?* A. When *Jaddua*, the High-Priest, had shewn him the Prophecies of *Daniel*, particularly Chap. viii. ver. 21. where the *He-Goat* is interpreted to be the King of *Grecia*, who should conquer the *Medes* and *Persians*; and Chap. xi. 3. He bid the *Jews* ask what they had to desire of him: And, according to their Request, he granted them the Liberty of their own Laws and Religion, and a Freedom from Tribute or Taxes every seventh Year, because then they neither sowed nor reaped.

9 Q. *Did Alexander succeed in his following Wars, and his Attempts against the Persian Empire, according to the Jewish Prophecy?* A. When he departed out of *Judea* and *Palestine*, he marched into *Egypt*, which speedily submitted to him: There

There he built the City *Alexandria*, and peopled it with several Nations, among whom were many *Jews*, to whom he gave the same Privileges as to his own *Macedonians*. The next Spring he hastened to find out *Darius Codomannus* King of *Persia*, whom he had routed once before, and he now vanquished him in a final decisive Battle near *Arbela*, and became Master of the Persian Empire.

10 Q. How long did he reign after this Battle?

A. He went on and conquered *India*; but in five Years time he fell into such a Riot and Drunkenness, that put an End to his Life; though others say he was poisoned.

11 Q. What became of the Jews after Alexander's Death? A. A little after the Death of *Alexander*, four of his Generals divided his Empire, who were the four Horns of the He-Goat, mentioned by the Prophet *Daniel*, which grew up after breaking of the first Horn, *Dan. viii. 22. and xi. 4.* And the Jews fell under the Dominion of *Ptolemy*, afterward surnamed *Soter*, who had *Egypt, Arabia, Cœle-Syria, and Palestine*, or the Land of *Israel*, for his Share.

Here it may be observed, that as *Ptolemy* had *Egypt, Palestine, &c.* for his Share, so *Cassander* had *Macedonia and Greece*; *Lyfimachus* had *Thrace and Bithynia*, and some other Provinces thereabout; *Seleucus* had *Syria*, and the Northern and Eastern Provinces in *Asia*. Thus was the Empire of *Alexander* the Great divided among his Generals.

SECT. III. *Of the Jewish Affairs under PTOLEMY SOTER, PTOLEMY PHILADELPHUS, and PTOLEMY PHILOPATER, Kings of Egypt. Of the great Synagogue, the Jewish Traditions, their Mishnah and Talmud; and of the Septuagint Translation of the Bible into Greek.*

1^Q. *HOW* did Ptolemy, King of Egypt, deal with the Jews? *A.* Ptolemy designing to make *Alexandria*, which was built by *Alexander*, in *Egypt*, his capital City, he persuaded a Multitude of *Jews* to settle there, granting them the same Privileges as *Alexander* had done before him: whence it came to pass, that *Alexandria* had a greater Number of *Jews* still flocking to it.

2^Q. *What remarkable Story is related of one Mosollam, a Jew, who follow'd Ptolemy about this time?* *A.* When a certain Soothsayer, or Cunning-Man, advised a *Jewish* Troop of Horse, in which *Mosollam* rode, to stand still, upon the sight of a Bird in the Way, and told them, they should either go backward or forward, as that Bird took its flight; the *Jew* being a great Archer, immediately shot the Bird with an Arrow, and said, "How could that poor wretched Bird foreflew us
"our Fortune, which knew nothing of its own?" hereby he designed to expose and condemn the Superstition of the *Heathens*.

3^Q. *How did it fare with the Jews that were dispersed about Babylon?* *A.* *Seleucus*, another of *Alexander's* Generals, who ruled in the greater and
the

the lesser Asia, built many Cities; sixteen of which he called *Antioch*, from *Antiochus* his Father; nine were called *Seleucia*, from his own Name; six *Loadicea*, from the Name *Loadice*, his Mother; others *Apamea* and *Stranonicæ*, from his Wives: in all which he planted *Jews*, and gave them equal Privileges with the *Greeks* or *Macedonians*, especially at *Antioch* in *Syria*, where they settled in great Numbers.

4 Q. *What considerable Person arose among the Jews at Jerusalem about this Time?* A. *Simon the Just*, who is spoken of so honourably in the fiftieth of *Ecclesiasticus*: He was a High-Priest of the *Jews* about this time, who merited the Surname of *the Just*, by his great Holiness toward God, and Justice toward Men; and he was the last of the Men of the Great Synagogue.

5 Q. *What was this Great Synagogue, and who were the Men that composed it?* A. A hundred and twenty Elders, who, in a continued Succession, after the Return of the *Jews* from *Babylon*, laboured in restoring the *Jewish Church* and State; and made it their chief Care to publish the Scriptures to the People with great Accuracy.

6 Q. *What part of this Work is attributed to Simon?* A. It is supposed by some learned Men, that he added the two Books of *Chronicles*, *Ezra*, *Nehemiah*, *Esther*, and the Prophecy of *Malachi*, to the Canon of Scripture; which Books were scarce supposed to be inserted by *Ezra*, because several of them are thought to be written by *Ezra* himself; and the Books of *Nehemiah* and *Malachi* were most likely written after *Ezra's* time.

7 Q. *Did the Jews, after this Time, when the Old Testament was compleated, religiously confine themselves to the Direction of Scripture?* A. After

178 *The Mishnah, Talmud.* Chap. XIX.
this Time their Traditions began to prevail; *i. e.*
the Sayings of the Ancients delivered down by
Tradition.

Note, Though Traditions prevailed about this time,
yet the *Mishnah*, which is their Secondary Law, or a
Collection of Traditions, and which they pretend to
be dictated from God to *Moses*, was not compiled and
put together 'till above a hundred Years after the Time
of Christ, by *Rabbi Judah Hakkadesb*: And this *Mish-*
nah, together with their Comments on these things,
are called the *Talmud*.

Note, There are two *Talmuds*; that of *Jerusalem*,
which was compleat about three hundred Years after
Christ; and that of *Babylon*, about five hundred Years:
but each of them have the same *Mishnah*, though with
different Comments, which Comments are called the
Gemara.

8 Q. *Who were the chief Teachers of this Se-*
condary Law or Traditions? A. *Antigonus* of *So-*
cho was the first of them, who being an eminent
Scribe in the Law of God, was President of the
Sanhedrim, or Senate of the Elders at *Jerusalem*,
great Master of the *Jewish* School, and a Teacher
of Righteousness to the People, and of these Tra-
ditions. Afterward all the Teachers or Doctors
of the *Jewish* Law were, in the New Testament,
sometimes called *Scribes*, sometimes *Lawyers*, or
those that sat in Moses's Seat.

9 Q. *What special Honour was paid to these*
Men? A. Besides other Respects shewed them
by the People, who called them *Rabbi*, and highly
esteemed them, it was out of these Doctors, that
the Great *Sanhedrim*, or Council of *Seventy-two*,
was chosen to govern the whole Nation; and the
lesser

lesser Council of *Twenty-three*, which was in every City of *Judea*.

Note, These were called *Rulers*, or *Elders*, or *Counsellors*; such were *Nicodemus*, *Joseph of Arimathea*, and *Gamaliel*.

Note here also, That in the *Jewish Talmudical Books*, or their fabulous *Writings*, on which we cannot much depend, we are told, that about this time one *Sadoc* mistook the Doctrine of *Antigonus* of *Socho* his Master, who taught, that *we ought not to serve God in a servile manner, merely with respect to the Reward*: and inferred from hence, that there were no Rewards after this Life, and begun the Sect of the *Sadducees*; though it may be justly doubted whether this, and other dangerous Doctrines of this Sect, arose so early among the *Jews*.

10 Q. *Since the Jews were dispersed into so many Countries, did they not acquaint the Gentiles with their Religion?* A. Yes; for *Ptolemy Soter* set up a College of learned Men at *Alexandria*, in *Egypt*, and began a Library there; which *Ptolemy Philadelphus*, his youngest Son and Successor, improved no one hundred thousand Volumes: This Prince is reported to have commanded the *Hebrew Law* to be translated into *Greek*, to add to this Library of his, that the *Gentiles* might read it, and accordingly it was done.

Note, This College of learned Men was encouraged, and the Library increased by several *Ptolemies* successively, till it arose to seven hundred thousand Books; both these things made *Alexandria* a famous Place of Residence and Resort for learned Men for several Ages. It happened that the larger half of this Library was burnt by *Julius Cæsar* in his *Alexandrian War*: the other part was, by continual Recruits, enlarged to a vaster Number than the whole Library before; but

but 'twas finally burnt and destroyed by the *Saracens*, in the Year of our Lord 642.

11 Q. *In what manner is this Translation reported to be made?* A. *Aristeas*, the most ancient Writer on this Subject, and *Josephus* the Historian, who follows him, acquaint us, that after this *Ptolemy* had gained the Favour of the *Jews*, by paying the Ransom of a hundred thousand of their Countrymen, who were enslaved in *Egypt*, he procured six Elders, out of every Tribe of *Israel*, (which were in all Seventy-two) to come to his Court; and after a Trial of their Wisdom, by some particular Question being put to each of them, he appointed them to translate the Law of *Moses*, by conferring together about the Sense of it, in the Isle of *Pharos*: which being afterwards read to him, and approved by him, he gave them a liberal Reward. Upon this Account this Translation is called the *Septuagint*, i. e. the Translation of the Seventy, or Seventy-two Elders.

12 Q. *But did not this Story, in following times grow much more fabulous?* A. *Philo* the *Jew*, who lived about our Saviour's time, reports, that each of these Seventy-two Elders were put into a distinct Cell, and were required to translate the whole Bible apart; and that they performed it so exactly alike, Word for Word, that it was approved as Miraculous and Divine: And even several Fathers of the *Christian Church*, being too credulous and fond of Miracles, have received this Story, and conveyed it down in their Writings.

13 Q. *How doth it appear to be a Fable?* A. The great Imperfection of this Translation, discovers that it was no divine Work, nor performed by Miracle: Besides, the several Contradictions,
and

and the Uncertainties that are mingled up and down with this Story, do utterly overthrow the Credit of it.

14 Q. *Upon the whole View of Things, what is the best Account of this Translation?* A. In the Reign of *Ptolemy Philadelphus* there was such a Version made of the five Books of *Moses* by the *Jews* of *Alexandria*, into the *Greek* Language, probably for their own Use, and for the Use of their Countrymen: for the *Jews* in their Dispersions had used themselves to the *Greek* Tongue, the Conquests of *Alexander* and his *Grecian* Army having spread their Language through the World: and when *Ptolemy Philadelphus* had erected such a noble Library, he was desirous to have this Book repositied there. Whether his Request or Command gave any Occasion to this Translation, is hard to determine.

15 Q. *Were not the other sacred Writings translated into Greek also, as well as the five Books of Moses?* A. When the Reading of the *Prophets* as well as the *Law* came into Use in the Synagogues, many Years afterwards, in the Time of *Antiochus Epiphanes*, this occasioned a *Greek* Translation of the *Prophets* to be made, and so the whole Old Testament was complete, which we now call the *Septuagint*.

16 Q. *Did the Jews generally come to use this Greek Translation of the Bible?* A. In and after the time of *Ezra* the Scriptures were read to the *Jews* in *Hebrew*, and interpreted into the *Chaldee* Language, which they had learnt in *Babylon*, and was become most familiar to them. But at *Alexandria*, after the making of this *Greek* Version, it was interpreted to them in *Greek*, which was afterwards done also in all other *Grecian*

ian Cities, whither the *Jews* were dispersed. And from hence those *Jews* were called *Hellenists*, or *Grecizing Jews*, because they used the *Greek* Language in their Synagogues: and by that Name they were distinguished from the *Hebrew Jews*, who used only the *Hebrew* and *Chaldee* Languages in their Synagogues. And this Distinction we find made between them, *Acts* vi. 1. For the Word which we there translate *Grecians*, is in the Original *Ἑλληνιστῶν*, i. e. *Hellenists*. So Dr. *Prideaux*.

17 Q. *But did not the Evangelists and the Apostles, who were the Writers of the New Testament, pay great Honour to this Greek Translation?* A. Yes, they cited many Scriptures of the Old Testament, according to this Translation, because it was the best *Greek* Translation they had; and it was by this Time well known amongst the *Jews* in *Judea*, as well as those who were scattered round the Nations.

18 Q. *Did the Jews in Judea continue in Peace under the Government of the Kings of Egypt?* A. The Successors of the four Generals of *Alexander the Great*, who divided the World amongst them, and particularly the Kings of *Egypt* and *Syria*, being frequently engaged in Wars for enlarging their Kingdoms, the *Jews* were reduced to very great Difficulties, and sometimes were at a loss what side to chuse; they were in Danger on both sides, and were sometimes distressed and miserably grinded between the one and the other.

19 Q. *Did they maintain the Purity of their Temple and Worship?* A. They were often exposed to grievous Difficulties on this Account. When *Ptolemy Philopator* of *Egypt* reigned over those Provinces, he would offer up Sacrifices to the God
of

of *Israel* for his Success against *Antiochus the Great*, the Successor of *Seleucus*, King of *Syria*; and he was not content to stay in the outer Court, but he would have pressed into the Sanctuary, and even the Holy of Holies.

20 Q. *How was he prevented from entering?*

A. The Priests and the Levites, and all the People lifted up their Hands to God in Prayer, and when the King had passed the inner Court, and was entering into the Temple, he was smitten from God with such Terror and Confusion of Mind, that he was carried out of the Place half-dead.

21 Q. *But did not Ptolemy resent this afterwards?*

A. He purposed to be revenged on all the Jewish Nation: when he came to *Alexandria* he ordered them to sacrifice to his Gods; and if they refused, he took away their Privileges, which they had enjoyed in *Egypt* from the Time of *Alexander the Great*: he ordered them to be enrolled among the common People of *Egypt*, and to have the Mark of an Ivy-leaf, the Badge of his God *Bacchus*, impressed upon them by a hot Iron; and those who refused it, should be made Slaves, or put to death.

22 Q. *What did the Jews of Alexandria do on this Occasion?*

A. A few of them forsook their God to gain the Favour of their King: but many thousands stood firm to their Religion; and though several of them were enrolled, and branded with the Ivy-leaf against their Will, yet they shewed a great Abhorrence of all their Countrymen, that sacrificed to the Gods of the King.

23 Q. *How did Ptolemy bear with this Conduct of theirs?* A. He resolved to destroy the whole Nation of the Jews; and therefore, first he ordered

dered all that lived any where in *Egypt*, to be brought in Chains to *Alexandria* to be slain by his Elephants.

24 Q. *And were they destroyed according to the King's Appointment?* A. The Elephants being made Drunk with Wine and Frankincense, and let loose upon them, instead of falling upon the *Jews*, they turned all their Rage upon the Spectators, and destroyed great Numbers of them.

25 Q. *What Influence had this upon the King?* A. He durst no longer prosecute his Rage against them, but fearing the Vengeance of the God of *Israel* upon himself, he revoked his cruel Decrees, restored their Privileges, and gave Leave to put to death the *Jews* that had abandoned their Religion, and worshipped Idols.

Note, This Story is found in that which is called the third Book of *Maccabees*, written by some ancient *Jew* under that Title, because it gives an Account of the Persecution and Deliverance of the *Jews* as the first and second Book of *Maccabees* do; though this was transacted long before the Name of *Maccabeus* arose, and therefore it ought rather to have been called the first Book than the third. It is not found among our *Apocryphal* Books, because it was never inserted in the *Vulgar Latin* Version of the Bible, but it is found in many of the Manuscripts of the *Greek Septuagint*, and particularly that of the *Alexandrian* Manuscript in the King's Library.

SECT. IV. *Of the Jewish Affairs under ANTIOCHUS the Great, SELEUCUS, and ANTIOCHUS EPIPHANES, Kings of Syria.*

1 Q. *DID the Jews afterwards at Jerusalem continue under the Government of the Ptolemies who were Kings of Egypt? A.* When Ptolemy Philopator was dead, and Ptolemy Epiphanes came to the Crown, the Jews having been greatly persecuted by the Ptolemies, submitted themselves to Antiochus the Great, King of Syria; and when he came to Jerusalem in a solemn Procession, they went to meet him, and received him gladly.

2 Q. *How did Antiochus reward them? A.* He granted them many Privileges, as he had done to their Countrymen who were settled in Babylonia and Mesopotamia, having always found the Men of that Nation faithful to him.

3 Q. *What Confidence did he put in them on this Account? A.* He transported several of them from Babylonia to the Lesser Asia to keep his Forts and Garrisons, and gave them good Settlements there; whence sprang a good part of the Jews that were found in that Country in the Apostles Times.

4 Q. *What remarkable Event fell out in the Days of Seleucus Philopator, Son and Successor to Antiochus the Great? A.* Simon, a Benjamite, being made Governor of the Temple, some Differences arose between him and Onias the third, the High-Priest, an excellent Man, concerning some Disorders in the City: and when Simon could not obtain his Will, he informed

Apol-

Apollonius the Governor of the Province under *Seleucus*, that great Treasures were hid in the Temple; whereupon *Heliodorus* the Treasurer was sent to seize them.

5 Q. *How did the Hand of God appear against Heliodorus in his Attempt to enter the Temple?* A. The Priests and the People made great Out-cries and Supplications to God, upon which *Heliodorus* is reported to have seen a Vision of a Horse with a terrible Rider upon him, who smote *Heliodorus* with his Fore-feet, and two young Men appeared who scourged him sorely; upon which *Heliodorus* fell suddenly to the Ground in Darknes and Confusion; but being restored by the Prayers of *Onias*, he acknowledged the Power of God, and departed from the City.

Read this Story more at large, 2 *Maccabees*, Chap. iii. I confess it seems to have something a little fabulous in the Air of it, as also other Stories in that Book.

6 Q. *How came so good a Man as Onias to be turned out of the Priesthood?* A. When *Antiochus Epiphanes* succeeded his Brother *Seleucus* in the Kingdom of Syria, *Jason* bribed him with a large Sum of Money to turn out his own Brother *Onias*, banish him to *Antioch*, and confer the Priesthood on himself; not that he affected it as it was a Religious Office, but as it included the Power of Civil Government, 2 *Mac.* iv. 7.

7 Q. *What did this wicked Jason do when he was High-Priest?* A. He erected a Place of Exercise at *Jerusalem*, for training up Youth according to the Fashion of the *Greeks*, and made as many of them as he could forsake the Religious Customs and Usages of their Fore-fathers, and

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and conform themselves in many things to the Customs and Ceremonies of the *Heathens*, ver. 9, &c.

8 Q. *What became of this Jason?* A. A few Years after, when he employed *Menelaus* his Brother to pay his Tribute at the Syrian Court, he was supplanted by him; for *Menelaus* by Bribery obtained the Priesthood, and put *Jason* to flight.

9 Q. *Did Menelaus behave himself better in his Office?* A. He was worse than *Jason*; he stole some of the Vessels of Gold out of the Temple, he went to *Antioch*, where he was reprov'd by *Onias*, who was yet living, for his Wickedness, and out of Revenge procur'd *Onias* to be slain.

10 Q. *What was done at Jerusalem in the mean Time?* A. *Lyfimachus* being left as a Deputy by *Menelaus*, practis'd many Sacrileges on the Vessels of the Temple, which occasioned a great Insurrection in the City, wherein Multitudes of the Party of *Lyfimachus* were wounded and slain, and the Church Robber himself was killed.

11 Q. *Did Jason ever return again to Jerusalem?* A. When there was a false Report of the Death of *Antiochus*, *Jason* with a thousand Men assaulted the City, and slew many Citizens, but was at last put to flight, and being driven from Country to Country, and from City to City, he perished in a strange Land, without the Honour of a Burial, 2 *Mac.* v. 5—10.

12 Q. *Did Antiochus the King suffer these things to pass unresented?* A. Upon the Report of such a Tumult in *Jerusalem*, he imagined that *Judea* had revolted, and he came upon the City, and order'd his Men of War not to spare young or old

old, and there were fourscore Thousand destroyed in the Space of three Days.

13 Q. *What Profaneness was Antiochus guilty of in the Temple?* A. Being conducted by *Mene-laüs* into the Temple, he took away the remaining holy Vessels, the Altar of Incense the Golden Table and the Candlestick; he tore off the Golden Ornaments of the Temple, and robbed it of the hidden Treasures, he offered a large Sow (that unclean and forbidden Beast) on the Altar of Burnt-offering, and left *Jerusalem* overwhelmed in Blood and Mourning.

14 Q. *Did he pursue this Mischief and Madnes any longer?* A. Two Years after he sent *Apollonius*, his Collector of Tribute, with a thousand Men, who fell suddenly on the City on the Sabbath while they were at Worship, and slew the Citizens and the Priests; he made the Sacrifices cease, led the Women and Children captive, pulled down the Houses and the Walls, built a Castle or Fortrefs on a high Hill in the City of *David* over against the Temple, to overlook and annoy them, and placed a Garrison therein, and laid up the Spoils of the City there.

15 Q. *What further Instances of Rage did Antiochus shew against the Jewish Religion?* A. He issued out an Order that all his Dominions should be of one Religion, chiefly designing to distress the *Jews*: He forbid their Children to be circumcised, and forbid all Burnt-offerings and Sacrifices in the Temple to the God of *Israel*: He called it the Temple of *Jupiter Olympius*, set up his Image on the Altar, and sacrificed to it; he commanded the People to profane the Sabbath, he set up Altars and Groves, and Chapels of Idols throughout the Cities, and required them

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to offer the Flesh of Swine and other unclean Beasts, and then to eat it; and he destroyed the Books of the Law wheresoever they were found.

Note, This Image of *Jupiter* set up on the Altar by *Antiochus Epiphanes*, is supposed to be the *Abomination that maketh desolate*, foretold by *Daniel*, chap. xi. ver. 31. as the *Roman* Ensign with the Eagle on it, which was the Bird of *Jupiter* set up in the Temple, was the *Abomination of Desolation* which *Daniel* foretels, *Dan.* ix. 27. and xii. 11. and which our Saviour refers to, *Matth.* xxiv. 15. *Abomination* is the common Name for an *Idol* in the Old Testament, and when such are set up in the Sanctuary, it may be well called *Desolation*, for the Priests are driven away, and the true Worship of God ceases.

Observe yet further, that this *Antiochus Epiphanes* is called by some the *Jewish Antichrist*, because several of the same things are foretold of him by the Prophet *Daniel*, which are also predicted of the *Roman Antichrist* in the *Christian Church* by the Apostle *John*.

16 Q. *Did any of the Israelites comply with his Commands?* A. Though there were Multitudes who would not defile themselves, and break the Law of God, yet too many of them for fear, and some out of Ambition to please the King, conformed to his Religion, and sacrificed, and burnt Incense to Idols in the Streets of the Cities of *Judea*.

17 Q. *How did the King punish those that refused?* A. He put the Men to death every Month, he slew several Women that had caused their Children to be circumcised, hanged the Infants about their Necks, and killed those that circumcised them. This Persecution may be seen more at large, 1 *Mac.* Chap. i. and iii. and 2 *Mac.* vi.

18 Q.

18 Q. *What did the Samaritans do on this Occasion?* A. When the *Jews* were in Prosperity, they challenged Kindred with the *Jews*, but they disowned them when they were under Persecution: And therefore on this Occasion they made an Apology to *Antiochus* the King for having heretofore used the *Jewish* Rites, but now having renounced them, they complied with the *Heathen* Religion, and desired their Temple on Mount *Gerizim* might be made the Temple of the *Grecian Jupiter*, the *Defender of Strangers*, 2 *Maccab.* vi.

SECT. V. Of MATTATHIAS, the Father of the MACCABEES, and the great Reformer.

1 Q. *WHEN the Persecution was so violent in Judea; was there any eminent publick Opposition made to it by any of the Jews?* A. *Mattathias*, a Priest of the Course of *Joarib*, who dwelt at *Modin*, was complimented by the King's Officers, and tempted to comply with *Heathen* Worship there, according to the King's Commandment; but he boldly renounced their Superstitions, and declared his Resolution to die in the Religion of the *Jews*, 1 *Mac.* ii.

2 Q. *What Instance did he give of his Courage and Zeal?* A. When one of the *Jews* came to sacrifice on the *Heathen* Altar which was at *Modin*, he could not forbear to shew his Indignation, as a Zealot, but ran and slew the Man upon the Altar, and at the same Time killed the King's chief Officer there who came to enforce these wicked Commands.

3 Q. *In what manner did he maintain his bo'd Enterprize?* A. He cried with a loud Voice through the City, *Whosoever is zealous of the Law let him follow me.* So he and his Sons fled to the Mountains, and a great Number of *Jews* fled with them, and hid themselves in the Wilderness.

4 Q. *Did not the King's Army pursue them?* A. Yes, and camped against them, and attacked a considerable Number of them on the Sabbath-day?

5 Q. *And did the Jews make no Resistance?* A. None at all, because it was the Sabbath; but they said, *Let us all die in our Innocency:* Whereupon a thousand People were slain.

6 Q. *Did Mattathias and his Friends approve of this Conduct?* A. It seems as if their Zeal at first approved of it; but upon better Consideration they decreed, it was lawful and necessary for them to defend themselves, if they were attacked again on the Sabbath-day.

Note, This Decree was ratified by the Consent of all the Priests and Elders amongst them, and it was sent to all others through the Land, and was made a Rule in their following Wars.

7 Q. *What did King Antiochus do when he heard of this bold and publick Resistance made to his Commands and his Government?* A. He executed very great Cruelties on all the *Jews* that fell into his Hands who would not forsake the Laws of *Moses*; since the mere terror of Death did not affright them.

8 Q. *What very remarkable Instances do we find in History of this Cruelty?* A. Seven Brethren with

with their Mother, were terribly tormented, to constrain them to eat Swine's Flesh, which the Law of *Moses* forbids.

9 Q. *How did they endure their Torments?* A. With great Courage one after another in a long Succession they bore the various Tortures that were inflicted on them, and declared they were ready to suffer rather than transgress the Laws of their Fathers.

10 Q. *What Tortures were those which the King executed upon them?* A. A great Variety of exquisite and bloody Cruelties: Their Limbs were cut off, their Tongues were cut out, they were fryed in Frying-pans, the Skins of the Head was torn off with the Hair, and they died under the Anguish and Violence of these Torments, while the Mother at the same time looked on, and encouraged them all to suffer boldly, in opposition to the Intreaties, Threatnings, and Commands of the King.

11 Q. *In what manner did she encourage her Sons in their Sufferings?* A. By the tenderest Speeches of an affectionate Mother to her Sons, she beseeched them to fear God, and not Man, and to endure, in hope of a happy Resurrection, when she should receive them all again in Mercy.

12 Q. *Did she herself also suffer the Torment?* A. When she had seen all her Sons die like Martyrs before her, she finished that sad Spectacle, and died also for her Religion, 2 *Mac.* vii.

13 Q. *What did Mattathias do all this while in the Mountains?* A. He still encouraged the Jews to join with him, and among others, there were many of the *Assideans*, who were zealous for the Law, resorted to him.

14 Q. *Who were these Affideans, or Chasideans, as it ought to be written?* A. A Sect among the Jews who were called *Chasidim*, or the *Pious*, who were not only zealous of the Law, but of many other Constitutions and Traditions, and Forms of Mortification beyond what the Law required; whereas those who contented themselves with what was written in the Law, were called *Zadikim*, or the *Righteous*.

15 Q. *What Exploits did Mattathias and his Friends perform?* A. They went round about the Towns and Villages, pulled down the *Heathen* Altars, and circumcised the Children; they slew and put to flight many of their Enemies, and recovered several Copies of the *Jewish* Law.

16 Q. *When Mattathias died, who succeeded him?* A. Just before his Death he made a noble Speech to his five Sons to encourage them in the Defence of their Religion and their Country, he recommended his Son *Simon* as a Man of Counsel, but he made his Son *Judas*, surnamed *Maccabeus*, their Captain.

17 Q. *How came he to be called Maccabeus?* A. The Motto of his Standard was the first Letters of that *Hebrew* Sentence, *Exod. xv. 11. Mi Camoka Baelim Jehovah*, i. e. Who is like to thee among the Gods, O Lord? which Letters were formed into the artificial Word *Maccabi*, and all that fought under his Standard were called *Maccabees*.

Note, This has been a common Practice among the Jews to frame Words in this Manner. So *Rabbi Moses Ben Maimon*, i. e. the Son of *Maimon*, is called *Rambam*, *Rabbi Solomon Jarchi* is called *Raschi*. Nor is the Use of the first Letters of Words for such kind of purposes unknown among *Heathens* or *Christians*. The Letters

ters S. P. Q. R. were written on the *Roman Standard* for *Senatus Populus Que Romanus*, i. e. the *Roman Senate and People*. *Jesus Christ* our Saviour hath been called a *Fish*, in Greek ΙΧΘΥΣ, by the Fathers, because these are the first Letters of those *Greek Words*, *Jesus Christ, God's Son, the Saviour*.

SECT. VI. Of the JEWISH Government under the MACCABEES or ASMONEANS: and first, of the three Brothers JUDAS, JONATHAN, and SIMON.

1 Q. WHAT valiant Actions did Judas and his Brethren do in Defence of the Law, and against the Persecutors? A. He won many Battles against King *Antiochus* and his Generals, and encouraged himself and his Soldiers in the Name of God whensoever they began to faint.

2 Q. Where are these Acts of Judas and his Brethren recorded? A. The earliest Account of them is found in the first and second Books of *Maccabees*.

Here note, That the first Book of *Maccabees* is a very accurate and excellent History, and comes nearest to the Style and Manner of the sacred Writings, and is supposed to be written a little after these Persecutions and Wars were ended: But the second Book consists of several Pieces of much less Value: It begins with two Epistles from the *Jews of Jerusalem*, but both are supposed to be fabulous Stories, and in some Parts impossible to be true. The following parts of it pretend to be an Abridgment of the History of one *Jason*, it relates some of the Persecutions of *Antiochus*, and the Acts of *Judas* amplified with particular Circumstances, but it is not of equal

equal Esteem with the first Book, for it seems to affect Miracles and prodigious Events beyond reasonable Credibility.

3 Q. *How did King Antiochus resent these Attempts of Judas, and his Successes against him?* A. When he went into *Persia* to gather the Tribute of the Countries there, he left *Lysias* with half his Army, and with express Orders to destroy and root the *Jews* out of their Land.

4 Q. *Did Lysias pursue the King's Orders?* A. Yes, with great Diligence he sought to execute these cruel Orders: His Army of forty thousand Foot, and seven thousand Horse encamped at *Emmaus* near *Jerusalem*, and another Army of a thousand Merchants flocked thither upon Presumption of their Victory, with great Quantities of Silver and Gold to buy the Captives for Slaves.

5 Q. *How did their wicked Counsel to destroy Israel succeed?* A. When they were thus secure and confident of Success, *Judas* and his Brethren assembled in *Mizpah*, fasted, put on Sack-cloth, laid open the Book of the Law before God where the *Heathens* had painted their Images, cried mightily unto God for Help, sounded the Trumpets, brought the Army into Order, and prepared for Battle and for Death, unless God pleased to make them Conquerors.

6 Q. *What was the Event of so much pious Zeal and Courage?* A. *Judas* and his Army put to flight and destroyed several large Parties that *Lysias* had sent against him, they drove the Enemy out of *Jerusalem*, and almost out of the Land of *Judea*, and took a very large Booty both from the Army and the Merchants.

7 Q. *What was the first Work that Judas and his People applied themselves to upon this great Success?* A. They went up into Mount *Sion*, and when they saw the Sanctuary desolate, the Altar profaned, the Gates burnt up, Shrubs and Grass growing in the Courts of the Temple, they rent their Clothes, fell down upon their Faces, and made great Lamentation with humble Cries to Heaven.

8 Q. *Had they Power and Time to repair the Temple, and restore the Worship of God?* A. Yes, they applied themselves to the Work with all Diligence, they sought out Priests of blameless Conversation to cleanse the Sanctuary, they pulled down the Altar of Burnt-offering, because the *Heathen* had defiled it, they built a new Altar as the Law directs with whole Stones, they made new holy Vessels, the Altar of Incense, the Table, and the Candlesticks, all of Gold, which they had taken from their Enemies, and they set all the Parts of divine Worship in order again, and offered Sacrifice according to the Law.

9 Q. *How did they kindle the sacred Fire on the Altar?* A. Having lost the Fire which came down from Heaven, which was kept burning on the Altar at *Jerusalem* before the *Babylonish* Captivity, they struck Fire with Flints, and so kindled the Sacrifices and the Lamps, 2 *Mac.* x. 3.

Note, We do not read that the second Temple ever had this sacred Fire; the Story of *Jeremiah's* hiding it, in 2 *Mac.* chap. i. is counted a mere Fable.

10 Q. *Was there any thing remarkable in the Time or Day of this Restoration of Temple-Worship?* A. That very Day three Years wherein the *Heathen* had profaned the Altar by the Offering
of

of unclean Beasts on it, it was dedicated with Songs and Harps, and Cymbals, and Burnt-offerings of God's Appointment, and that for eight Days together. This was two Years after *Judas* had the chief Command, and three Years and a half after the City and Temple had been laid desolate by *Apollonius*.

11 Q. *What lasting Memorial was appointed for this Restoration of the Worship of God in the Temple?* A. *Judas* and his Brethren, and the whole Congregation ordained that these Days of the Dedication of the Altar should be kept yearly with Mirth and Gladness.

12 Q. *Did the Worship of God continue long here after this Solemnity?* A. We are told by Historians, that it continued from this Time without any Interruption from the *Heathens* till the Destruction of the Temple by the *Romans*, though *Jerusalem* and the Temple were often in the Hands of the *Heathens*.

Note, Some say this was that very Feast of Dedication, which our Saviour honoured with his Presence at *Jerusalem*, though others think it was the Dedication of *Solomon's* Temple; yet the Season being Winter, it rather agrees to the Time of *Maccabeus's* Dedication.

13 Q. *Were not the Jews at all annoyed or disturbed by the Enemy in this pious Work?* A. There was still that Fortress built by *Apollonius* remaining in the Hand of the *Heathens* and apostate *Jews*; it stood on Mount *Acra*, a rising Ground over-against the Mountain of the Temple, and rather higher than that Mountain, whence the *Jews* received some Annoyance in going to the Temple.

14 Q. *What farther Care did Judas and his People take for their own Security?* A. When they could not drive out the Enemy at once, they built up Mount *Sion* with high Walls and strong Towers, and put a Garison there to keep it, and as far as possible to secure the Priests and People when they went to worship, and to prevent the *Gentiles* from treading down the Sanctuary again.

15 Q. *Did Judas and the People continue to enjoy Peace?* A. Though they maintained the Temple-Worship, yet they were still engaged in War: For all the Nations round about them were much displeased that the Sanctuary was restored, and they attacked the *Jews* on every Side; but God gave *Judas* and his Brethren the Victory in many Battles, and they returned to *Jerusalem*, and gave Thanks to God in *Sion* for his remarkable Protection of them, that they had not lost one Man, *1 Mac. v. 54.*

16 Q. *Did Judas make any more Expeditions against his Enemies?* A. He led forth his Forces against *Gorgias* one of *Antiochus's* Generals, and against the *Idumeans* who had been very vexatious to the *Jews*; and though several of the *Jews* were slain, yet *Judas* renewing the Courage of his Army by singing Psalms with a loud Voice, and rushing upon their Enemies, put them to flight.

17 Q. *What remarkable Crime was found among the Jews that were slain?* A. When they came to bury their Dead, they found things consecrated to Idols under the Garment of every *Jew* that was slain, whereupon the People praised the Lord, the righteous Judge of Men: But without any Encouragement from Scripture, they offered

fered Sacrifices and Prayers for the Pardon of the Dead, 2 *Mac.* xii. 34, &c.

Note, 'Tis from this Place in the second Book of the *Maccabees* that the *Papists* borrow their Prayers for the Dead.

18 Q. *Where was Antiochus, the King, all this while?* A. He was gone to *Persia* not only to receive his Tribute, as 1 *Mac.* iii. 31. but to plunder the Temple of *Diana*, (who among the *Persians* is called *Zaretas*) which Temple stood at *Elymas*, and had incredible Riches of Gold and Silver, and Golden Armour, which were laid up there.

19 Q. *Did he succeed in this Enterprize?* A. The People of the Country having notice of his Design, joined together in Defence of that Idol's Temple, and beat him off with Shame.

20 Q. *How did he receive the News of the Defeat of his Generals and Armies in Judea?* A. With utmost Rage and Indignation, as well as Grief of Mind; but he resolved to make haste thither, and threatened to make the City of *Jerusalem* as one Grave for the *Jews*, where he would bury the whole Nation.

21 Q. *What followed upon this insolent Speech of Antiochus the King?* A. He was immediately smitten with an incurable Plague in the midst of his Journey, his Bowels were seized with grievous Torment, his Chariot was overthrown, and he was sorely bruised, and forced to be confined to his Bed in a little Town on the Road, where he lay languishing under foul Ulcers of Body and sharp Terror of Mind till he died.

Note, It hath been observed by Historians, that such a sort of Death by foul Ulcers hath befallen many Persecutors in elder and later Times.

22 Q. *Had he any Regret upon his Conscience, particularly for his Cruelty and Wickedness practised upon the Jews?* A. Both *Jews* and *Heathens* give us an Account of the dreadful Anguish of Mind which he then suffered; and though the *Heathen* Historian attributes it to the intended Sacrilege and Robbery designed upon the Temple of *Diana*, yet the *Jewish* Historians acquaint us, that *Antiochus* himself imputed his Calamities to the horrid Impieties and Cruelties that he had been guilty of against the God of *Israel* and his People, and bitterly repented of them with inward Horror on his Death-bed.

Note, This *Antiochus Epiphanes* having been a great Oppressor of the *Jewish* Church, and the Type of *Antichrist*, there is a larger Account of him in *Daniel's* Prophecy than of any other Prince. The xith chap. ver. 11—45. relates wholly to him, as well as some Passages in the viiith and xiith Chapters, the Explication and Accomplishment of which may be read in Dr. *Prideaux's* Connection, Part II. B. 3. And the Accomplishment is so exact, that *Porphry*, a learned *Heathen* in the third Century, pretends that it is mere History, and that it was written after the Event.

23 Q. *What became of the Garrison of the Syrians in the Tower of Acra, which so much molested the Jews in Jerusalem?* A. *Judas Maccabeus* besieged them, whereupon *Antiochus Eupator* the Son and Successor of *Epiphanes*, brought a vast Army against *Judas*, consisting of a hundred thousand Foot, twenty thousand Horse, thirty-two Elephants, and three hundred armed Chariots of War.

24 Q. *What could the Jews do against so great an Army?* A. *Judas* having given this Watch-word,

word, *Victory is of the Lord*, fell upon them in the Night, and having slain four thousand immediately, and six hundred the next Morning, made a safe Retreat to *Jerusalem*.

25 Q. *What remarkable Instance of Courage was given by Eleazar the Brother of Judas in this Battle?* A. When he saw one Elephant higher, and more adorned than the rest, he supposed the King himself was on it, therefore he ran furiously through the Troops, and made his way to the Beast, he thrust up his Spear under his Belly, and the Beast with the Tower that was upon him falling down crushed him to death.

26 Q. *Had Antiochus Eupator's Army any Success afterward against the Jews?* A. They marched to *Jerusalem* under the Command of *Lysias*, they besieged the Sanctuary, and when the Jews were near surrendering for want of Provision, they were strangely relieved by the Providence of God.

27 Q. *In what manner did this Relief come?* A. *Lysias* hearing that the City of *Antioch* was seized by one *Philip*, a Favourite of the late King, who had taken upon him the Government of *Syria*, persuaded the present King to grant Peace to the Jews, which he did: yet, contrary to his own Promise, he pulled down the Fortifications of the Temple, when he came and saw how strong they were.

28 Q. *What became of Menelaus the wicked High-Priest?* A. He had attended the King's Army in this Expedition against *Jerusalem*, in hopes to recover his Office, and to be made Governor there: but *Lysias* finding this War exceeding troublesome, accused *Menelaus* to the King as the Author of all this Mischief; whereupon he was condemned to a miserable Death,

being cast headlong into a Tower of Ashes fifty Cubits high.

29 Q. *Who was his Successor in the Priesthood?*

A. Onias the Son of Onias the third, and Nephew to Menelaus, was the more rightful Successor, but the King rejected him; and being disappointed of it, he fled into Egypt; while Alcimus or Jacimus, one of the Family of Aaron, (though not in the right Line of Josedek to which the Priesthood belonged) was made High-Priest by Antiochus Eupator the King.

Note, It was Joshua the Son of Josedech or Jozadak, was the rightful High-Priest at the Return from Babylon. See Ezra iii. 2. and Hag. i. 1.

30 Q. *Was Alcimus admitted to the Exercise of the Office in Jerusalem?* A. He was refused by the Jews, because he had complied with the Heathen Superstition in the Time of the Persecution; but he besought the Aid of Demetrius the new King against Judas and the People who refused to receive him.

31 Q. *How came this Demetrius to be King?*

A. He was the Son of Seleucus Philopator, who was the eldest Brother of Antiochus Epiphanes; and though he could not persuade the Romans to assist him in seizing the Kingdom of Syria, since Antiochus Epiphanes was dead, yet he landed in Syria, and persuaded the People that the Romans had sent him: whereupon Antiochus Eupator and Lysias were seized by their own Soldiers, and put to death by order of Demetrius.

32 Q. *Did Demetrius establish Alcimus in the Priesthood in opposition to Judas and his People?*

A. He endeavoured to do it by sending one Bacchides against them, but without Success: afterwards

wards making *Nicanor*, who was Master of his Elephants, Governor of *Judea*, he sent him to slay *Judas*, and to subdue the *Jews*.

33 Q. *What Success had Nicanor in this Attempt?* A. Though at first he was unwilling to make War on *Judas*, yet being urged by the King, he pursued it with Fury; and having spoken many blasphemous Words against the Temple and the God of *Israel*, and threatening to demolish it, and to build a Temple to *Bacchus* in the room of it, he himself was slain, and his Army was shamefully routed by *Judas*.

34 Q. *What Encouragement had Judas to hope for Victory in this Battel?* A. Not only from the Blasphemies of *Nicanor*, but he was animated also by a divine Vision, and thus he encountered his Enemies with Chearfulness, and with earnest Prayer to God, 2 *Mac.* xiv. and xv.

35 Q. *What Rejoycing did Judas and the Jews make on this Occasion?* A. He cut off *Nicanor's* Head, and his Right-hand which he had stretched out against the Temple, and hanged them up upon one of the Towers of *Jerusalem*, and appointed a yearly Day of Thanksgiving in Memory of this Victory, which is called *Nicanor's Day*.

36 Q. *What was the next Act of Judas for the Good of his Country?* A. Hearing of the growing Greatness of the *Romans*, he sent to make League for mutual Defence with them, to which the *Romans* consented, and established it, acknowledging the *Jews* as their Friends and Allies, and ordered *Demetrius* to vex them no more.

37 Q. *Did Demetrius obey his Orders?* A. Before this Order came to his hand he had sent *Bacchides* the second time to revenge *Nicanor's* Death,

Death, and to establish *Alcimus* in the Priesthood.

38 Q. *What Success had this second Expedition of Bacchides against the Jews?* A. A very unhappy one indeed for the *Jews*; for he so much overpowered *Judas* with the Number of his Forces, who had then but three thousand Men with him, that even the greatest part of these three thousand fled from him for fear: and *Judas* being ashamed to fly for his Life, he was slain through an Excess of Courage.

39 Q. *What Mischiefs ensued on the Death of Judas?* A. The *Jews* were greatly disheartened, *Bacchides* prevailed every where, took *Jerusalem*, subdued the greatest part of the Country, and put to death the Friends of *Judas* where he could find them; many apostate *Jews* sided with him. *Alcimus* exercised the High-Priesthood in a very wicked Manner, and imitated the *Heathen* Superstition in the Worship of God, he gave Orders to pull down the Wall of the inner Court of the Sanctuary, and is supposed also to break down the Wall which divided the more holy part of the Mountain of the Temple from the less holy, and gave the *Gentiles* equal Liberty with the *Jews* to enter there.

Note 1st, It is said in *1 Mac. ix. 54.* that he actually pulled down the Work of the Prophets, whatever that was; but that he only gave Order for pulling down the Wall of the inner Court, which may be supposed to be the Court of the Priests.

Note 2d, It is hard to determine how far the Wall which separated the *Gentiles* from that outer Court of the Temple which was made for the *Jews*, was of God's Appointment, or how early it was built: We do not read of it in Scripture, neither in the Building of the Temple

Temple of Solomon, where there was only the *Court of the Priests*, and the great *Court*; nor in the rebuilding it by Zerubbabel, does Scripture tell us of such a Separation. Indeed, in *Jehosaphat's* time we read of a *new Court*. 2 *Chron.* xx. 5. What it was no Man knows certainly; perhaps it was only one *Court renewed*. For in *Manasseth's* Days, which was about 200 Years after, there were but two Courts, 2 *Chron.* xxxiii. 5. Dr. *Prideaux* indeed supposes that the latter Prophets, *Haggai*, and *Zechariah*, ordered a low Wall or rather Inclosure to be built, called *Chel*, in the second Temple, within which no uncircumcised Person should enter: And one Reason of that Opinion is, because 1 *Maccabees*, it is said, that *Alcimus pulled down also the Work of the Prophets*. That there was such a separating Wall in the Days of the *Maccabees*, or before, is generally supposed; that this Court of the Gentiles was also in *Herod's* Temple, is agreed; and there seems to be a Reference to it in *Eph.* ii. 14. *having broken down the middle Wall of Partition*. See *Lowth* on *Ezek.* xl. 17. But whether any of the Arguments are effectual to prove it was of divine Appointment, the learned Reader must judge. See *Prideaux Connex. of Old and New Test.* Part 2. Book 4. pag. 261. in 8vo. and *Lightfoot of the Temple*, Chap. 17.

If it be, as some have maintained, that the *Jews* in rebuilding that Temple under Zerubbabel, took a Pattern, in a great measure, from the Prophetical Temple in *Ezekiel's* Vision; then there seems to have been a Court large enough for the *Court of the Gentiles*: For Chap. xl. 5. and xlii. 20. *There was a Wall on the outside of the House round about, of five hundred Reeds square, to make a separation between the Sanctuary and the profane place*. See *Lowth* on these Texts. Perhaps, in these Times, this was called the *Mount of the Temple*.

40 Q. *What became of Alcimus when he practised these things with insolence?* A. He was smitten by the Hand of God with a Palsy, his Speech was taken away, so that he could give no further wicked Commands, nor so much as set in order his own House, and he died in great Torment. 1 *Mac.* ix. 54, 55.

41 Q.

41 Q. *Did the surviving Brethren of Judas Maccabeus make no Efforts against these their Enemies?* A. Yes, his Brother *Jonathan* being chosen by the People, took on him the Government; and though their Brother *John* was slain by the *Jambrites*, yet *Simon* remained; and these two made such a continual Resistance, that in some years time, *Alcimus* being dead, *Bacchides* grew weary of the War, and he was inclined at last to make a firm Peace; and then he restored the *Jews* which had been his Prisoners, and departed from *Judea* without ever returning.

42 Q. *What use did Jonathan make of this Peace?* A. He governed *Israel* according to the Law; he restored the *Jewish* Religion, reformed every thing as far as he could, both in Church and State, and rebuilt the Walls and Fortifications of *Sion*.

43 Q. *Who performed the Office of High-Priest all this Time?* A. There was a Vacancy of the Office for seven Years, after the Death of *Alcimus*; till *Alexander*, an Impostor, pretending to be the Son of *Antiochus Epiphanes*, seized the Kingdom of *Syria*, and made high Proposals to engage *Jonathan* on his Side against *Demetrius*, who had been their Enemy. Among these Proposals, one was this, *That he should be constituted and maintained the Governor and the High-Priest of the Jews, and be called the King's Friend.* 1 Maccab. x.

Note, I think *Josephus* supposes *Judas* to have been made High Priest before his death; but *Dr. Prideaux* does not seem to follow him in this matter, nor doth the Book of the *Maccabees* give any account of it. Though, upon *Judas's* restoring the *Jewish* Worship in the Temple, there must be some Person to officiate

as High-Priest upon some Occasions : And *Onias* being fled into *Egypt*, whether *Judas* himself did it occasionally, or deputed one of the other Priests to do it, is not certain : Perhaps *Judas* might do the Duty, as being of the chief Families of the Priesthood, though he did not assume the Title.

44 Q. Did Jonathan accept of these Proposals ?

A. There being no other High-Priest in view, he accepted it, by the Consent of all the People ; and at the Feast of Tabernacles he put on the holy Robe. Being thus dignified, he joined with *Alexander*, who still grew stronger, and slew his Rival *Demetrius* in Battle.

Note here, that from this time forward the High-Priesthood continued in this Family of the *Asmoneans* or *Maccabees*, till the time of *Herod*, who changed it from an Office of Inheritance, to an arbitrary Appointment.

It may be proper to observe here, that the Family whence the *Maccabees* came, are called *Asmoneans* : for *Mattathias* their Father was the Son of *John*, the Son of *Simon*, the Son of *Asmoneus*.

45 Q. But was Jonathan of the eldest Family of Aaron, to whom the Priesthood belonged ? A. Whether the *Maccabees* or *Asmoneans* were of the Race of *Josedech* the High-Priest, is uncertain, *Ezra* iii. 2. but it is certain they were of the Course of *Joarib*, which was of the first Class of the Sons of *Aaron*, 1 *Mac.* ii. 1. 1 *Chron.* xxiv. 7. And therefore, on the Failure of the former Family of Priests, and none appearing there with a better Title, he had the first Right to succeed : besides that he was chosen to it in a Vacancy by all the People.

46. Q. Where was *Onias* all this while ? A. Having fled into *Egypt*, he gained such an Interest in

in *Ptolemy Philometer* the King, as to build a *Jewish* Temple in *Egypt* exactly like that at *Jerusalem*, adorned with the same Furniture of Vessels and Altars for Incense and Sacrifice; and to have himself and his Family established the High-Priests of it, where they performed the same Religious Service as was done at *Jerusalem*.

47 Q. In what part of *Egypt* did he build this Temple? A. In the Place where *Heliopolis*, or the City of the Sun stood; and there he built a City also, and called it *Onion*, after his own Name.

48 Q. But how did he persuade the Jews to perform such Worship at this Temple? A. By citing the Words of *Isaiah*, Chap. xix. ver. 18, 19. *In that day shall five Cities in the Land of Egypt speak the Language of Canaan:—In that day there shall be an Altar to the Lord in the midst of the Land of Egypt, &c.* Which is truly to be interpreted concerning the future State of the Gospel in that Country in the Days of the Messiah; but *Onias* applied it to his own Temple and Alar.

49 Q. How long did this Temple continue? A. Till after the Destruction of the Temple at *Jerusalem*, which was above two hundred Years; and then the City *Onion*, and the Temple, were both destroyed by the command of *Vespasian* the Emperor of *Rome*.

50 Q. Did Jonathan go on to secure the Jews of Judea in their Possessions and their Religion? A. By making Leagues with the Princes and Nations that favoured him, and by assisting sometimes one and sometimes another, as the Interests and Powers of Princes were often changing, he defended and governed his own Nation.

51 Q. What became of him at last? A. By the Treachery of one *Tryphon*, who sought the Kingdom

dom of Syria, he was seized, and shut up close Prisoner in *Ptolemais*, 1 *Mac.* xi. and xii. And afterwards was slain with his two Sons, *chap.* xiii.

52 Q. *Who succeeded Jonathan in the High-Priesthood and Government?* A. Simon his Brother, by the Request of all the People.

53 Q. *What were some of the first Enterprizes of Simon?* A. After an honourable burial of his Brother in *Modin*, the City of his Fathers, and the noble and lofty Monument, and seven Pyramids which he set for his Parents, his four Brethren and himself, he fortified the Cities of *Judea*, made a League with young *Demetrius*, the Son of *Demetrius*, took the City of *Gaza*, cleansed the Houses from Idols, and built himself a House there.

54 Q. *Did the Garrison in the Tower of Acra, near the Temple, continue to annoy the Jews in their Worship?* A. Notwithstanding all the Attempts of *Judas* and *Jonathan*, these Enemies remained still till the Days of *Simon*, who shut them up so closely, that after great numbers perished with Famine, the rest yielded up the Tower to *Simon*: immediately he cleansed it from its Pollutions, and entered into it with Harps and Songs, and great Triumph.

55 Q. *What Precautions did Simon take against the like Annoyance for time to come?* A. By Consent and Assistance of the People, he pulled down the Tower, and reduced the Mountain itself so low, that there might be no possibility of any future Annoyance to the Worship of the Temple from that Place.

56 Q. *What further Success had Simon in his Government?* A. He established *Jerusalem*, and *Judea* in great Peace and Plenty; he sought out the Law, and made it to be obeyed; he beautified the

the Sanctuary, multiplied the Vessels of the Temple, and maintained their Religion in the divine Institutions of it.

57 Q. *What peculiar Honour was done him by the Jews?* A. In a general Assembly of the Priests and Elders, and the People of the Jews, met together at *Jerusalem*, he was constituted the Prince, as well as their High-Priest; and these Dignities and Offices were settled upon his Posterity for ever. This was engraven on Tables of Brass, together with the good Deeds of himself and his Family, which had merited such an Honour; and these Tables were hung up in the Sanctuary.

58 Q. *What Regard was paid to him among the Heathen Nations?* A. Several Princes and People, the *Lacedemonians*, the *Romans*, and *Antiochus*, surnamed *Sidetes*, the Son of *Demetrius*, King of *Syria*, all sought his Friendship, made Leagues and Covenants with him, and conferred on him special Honours, 1 *Mac* xiv. and xv.

59 Q. *Did Antiochus keep his Covenants with Simon?* A. By no means; for when he had vanquished *Tryphon*, his Rival, he brake his League with *Simon*, and invaded some part of *Judea*: but his General *Cendebeus* was routed by *Simon* and his two eldest Sons, *Judas* and *John*, whose Surname was *Hyrceanus*.

60. Q. *What was the Fate of Simon at last?* A. When *Simon* was visiting the Cities, and giving Orders for their Welfare, one *Ptolemus*, who was his Son-in-law, invited him and his Sons to a Banquet at *Jericho*, and slew *Simon*, with two of his Sons, in order to get the Government of the Country into his own hands; and sent privately to kill *John* also.

61 Q. *Did Ptolemeus succeed in this his Treachery and murderous Enterprize?* A. John having got timely Notice of it, slew the Assassins, and was invested with the High-Priesthood, and the Government after his Father.

Note, Here ends that excellent History, the first Book of the *Maccabees*. The following part of this Account of the *Jews* is borrowed chiefly from *Josephus*, who usually calls *John* by the Surname of *Hyrchanus*.

SECT. VII. *Of the Jewish Affairs under the Conduct of the Posterity and Successors of SIMON the MACCABEE; and of the several Sects among the JEWS, viz. Pharisees, Sadducees, Essenes, Herodians, Karaites.*

1 Q. *DID John Hyrcanus enjoy his Office in Peace?* A. *Antiochus Sidetes* being informed of the Death of *Simon*, and being invited by *Ptolemeus*, invaded *Judea* again, besieged *Jerusalem*, and reduced *Hyrchanus*, and the *Jews* to the last Extremity by Famine: But when they sued for Peace, he granted it, upon Condition of paying certain Tributes to the King, and demolishing the Fortifications of *Jerusalem*.

Note, About this time *Jesus* the Son of *Sirach*, a *Jew* of *Jerusalem*, coming into *Egypt*, translated the Book of *Ecclesiasticus*, written by *Jesus* his Grandfather, out of *Hebrew* into *Greek*, for the Use of the *Hellenistic Jews* there. The Ancients called it *Panareton*, or the Treasury of all Virtue.

2 Q. *How did the Affairs of the Jews succeed under Hyrcanus?* A. A few Years afterwards he took advantage of the vast Confusions that ensued among the Nations, upon the Death of *Antiochus*, to enlarge his Borders, by seizing some neighbouring Towns on several sides of *Judea*; and to renounce all his Dependance upon the Kings of *Syria*.

3 Q. *Was he supported therein by any Foreign Powers?* A. He renewed the League of Friendship which his Father *Simon* had made with the *Romans*, who were then growing to their Grandeur; and they ordered that he should be freed from the late imposed Tribute, and that the *Syrians* should make reparation for the Damages they had done him.

4 Q. *In what manner did Hyrcanus deal with the Edomites, or Idumeans, who were on the South of Judea?* A. He constrained them to embrace the *Jewish* Religion, or leave their Country; whereupon they chose to forsake their Idolatry, they became Proselytes to *Judaism*, and were mingled and incorporated with the *Jews*; and, by this means, in less than two hundred years, their very Name was lost.

Note, In Defence of this Practice of *Hyrcanus*, among the *Idumeans*, which seems to be so contrary to the Laws of Nature and Scripture, it may be said, that at this time these *Edomites* had incroached on the Land of *Judea*, and inhabited all the South part of it; so that *Hyrcanus*, in banishing those who would not become *Jews*, did but dispossess them of that Country which was given to the *Jews* by God himself. Yet it must be confessed, by this practice he seems to have set an unhappy Pattern to his Successors, to impose the

the Religion of the *Jews* on conquered Countries by Force.

5 Q. *How did he treat the Samaritans on the North, when his Power was thus increased?* A. He marched with his Army and took *Shechem*, which was then the chief Seat of the *Samaritan* Sect; and he destroyed their Temple on Mount *Gerezim*, which *Sanballat* had built; though they continued still to keep an Altar there, and to offer Sacrifices.

6 Q. *How came Shechem to be their chief Seat instead of Samaria?* A. They were expelled from *Samaria*, by *Alexander*, for killing one of his Deputy-Governors in a Tumult; and they retiring to *Shechem*, made that their chief Seat; while *Alexander* repeopled *Samaria* with Heathens of the *Syrian* and *Macedonian* Race.

7 Q. *Did Hyrcanus extend his Power farther on that Side of the Country?* A. He besieged *Samaria*, and took it, and utterly demolished it; he not only ruled in *Judea*, but in *Galilee* also, and the neighbouring Towns: He became one of the most considerable Princes of his Age, and preserved the *Jewish* Church and State in Safety from their Enemies, throughout a long Government.

8 Q. *What other remarkable Actions are ascribed to Hyrcanus?* A. He was esteemed a Prophet for one or two notable Predictions, or Knowledge of things done at a Distance. He built the Castle *Baris*, on a steep Rock, fifty Cubits high, without the outer Square of the Temple, but on the same Mountain: This was the Palace of all the *Asmonean* Princes in *Jerusalem*, and here the sacred

cred Robes of the High-Priest were always laid up when they were not in use.

9 Q. *What use was afterwards made of this Castle?* A. Herod new built it, and made it a very strong Fortrefs, to command both the City and the Temple; and called *Antonia*, in honour of his great Friend *Mark Anthony* of *Rome*: He raised it so high, that he might see what was done in the Temple, and send his Soldiers in case of any Tumult. Here the *Romans* kept a strong Garrison, and the Governor of it was called *Captain of the Temple*, *Acts* xxi. 31.

Note, It was from this Place the Centinel spying the *Jews* ready to kill *Paul*, gave notice to the Governor, or chief Captain, who went down immediately with some Soldiers into the *Court of Gentiles*, whither they had dragged *St. Paul* to kill him, and rescued him, and brought him up the Stairs into this Castle; and it was upon these Stairs, that *Paul* obtained leave to speak to the People. See *Acts* xxi. 26, &c.

10 Q. *What Troubles did Hyrcanus meet with toward the end of his Life?* A. His Title to the High-Priesthood was unjustly called in question by a bold Man among the *Pharisees*; and, being craftily imposed upon to think it the Opinion of all that Party, he hastily renounced that Sect, for which he had before the greatest Value, he abolished their Constitutions, and falling in with the Sect of the *Sadducees*, lost his Esteem and Love among the common People.

11 Q. *Since you mention the Sect of the Pharisees here, pray let us know what were the chief Sects among the Jews?* A. About this time, the most considerable Sects were the *Pharisees*, the *Sadducees*, and the *Essenes*; though, in the next Century,

ry, arose also the *Herodians*; and some hundred of Years after was a Sect called the *Karaites*.

12 Q. *What peculiar Opinions were held by the Pharisees?* A. The most distinguishing Character of this Sect was their Zeal for the Traditions of the Elders; for while they acknowledged the Writings of *Moses*, and the Prophets, to be Divine, they pretended that these Traditions also were delivered to *Moses* on Mount *Sinai*; and conveyed down, without Writing, through the several Generations of the *Jews*, from Father to Son: And, by reason of their Pretences to a more strict and rigorous Observance of the Law, according to their Traditions, which they superadded to it, they looked on themselves as more holy than other Men, and they were called *Pharisees*, i. e. Persons separated from others.

Note, These were the Persons who had so much corrupted the Law in our Saviour's Time, and made it void by their Traditions: Yet their Doctrine generally prevailed among the *Scribes* and the *Lawyers*, who were Writers and Explainers of the Law; and the Bulk of the common People had them in high Esteem and Veneration, so that they were the most numerous of any Sect.

13 Q. *Is the Sect of the Pharisees still in being?* A. The present Religion of the *Jews*, in their several Dispersions (except among the few *Karaites*) is wholly formed and practised according to the Traditions of the *Pharisees*, rather than according to the Law and Prophets: So that they have corrupted the old *Jewish* Religion, in the same manner, as the *Papists* have the *Christian*.

14 Q. *What were the Opinions of the Sadducees?*

A. The *Sadducees* at first are supposed by Dr. *Prideaux*, to be no more than the *Zadikim*, who only stuck to the written Word of God, renouncing all other Traditions : and that probably they went no farther than this in the Days of *Hyrcaus* ; though the *Talmudical* Writers derive their Name, and their dangerous Doctrines, more early, from one *Zadock*, as is before related. But it is certain that afterward the *Sadducees* denied the Resurrection of the Dead, and the very Being of Angels or Spirits, or Souls of Men departed, and any Existence in a future State : They supposed God to be the only Spirit, and that he rewarded and punished Mankind in this World only, and there was nothing to be hoped or feared after Death : which Principles render this Sect an impious Party of Men.

15 Q. *What did they profess as the Rule of their Religion?* A. They not only rejected all unwritten Traditions, but all the written Word of God, except the five Books of *Moses* ; for the Doctrine of a future State is not so evidently taught therein : And therefore *Christ* argues not with them out of the Psalms or Prophets, but only out of the Law of *Moses* ; when he proves a future State or Resurrection from God's being the God of Abraham, Isaac, and Jacob, *Luke xx. 37.*

16 Q. *How long did this Sect of the Sadducees continue?* A. Though all the common People had the chief Veneration for the *Pharisees*, yet most of the richest and the greatest among them fell into the Opinions of the *Sadducees* for several Generations, but they were all cut off in the Destruction of *Jerusalem* ; nor do find any mention of them as a Sect for many Ages after, till their
Name

Name was revived and applied to the *Karaites* by way of reproach.

17 Q. *Who were these Karaites?* A. A much better Sect among the *Jews*, who, in the sixth Century after *Christ*, began to be so much offended with the incredible Stories and Fooleries of the *Talmud* which was then published, and with the strange mystical Senses which some of the *Jews* put on the Scriptures, that they confined themselves only to the written Word of the Scripture, which, in the *Babylonish* Language, is called *Kara*; and, for the most part, they content themselves with the literal Sense of it. They are sometimes, but very unjustly, called *Sadducees*, by the *Rabbinical* or *Talmudical Jews*.

18 Q. *Where are these Karaites to be found?* A. Very few of them dwell in these Western Parts of the World? they are found chiefly in *Poland* and among the *Crim Tartars*; a few also in *Egypt* and *Persia*. But they are counted Men of the best Learning, and greatest Probity and Virtue among the *Jews*; and it is remarkable among them, that they perform their public Worship in the Language of the Country where they dwell.

19 Q. *What were the Essenes?* A. They seem to have been originally of the same Sect as the *Pharisees*; but they set up for a more mortified way of living, and perhaps more unblameable. They so far agreed with the *Sadducees*, as to acknowledge or expect no Resurrection of the Body; but they believed a future State of eternal Happiness or Misery, according to their behaviour in this Life. They seem to have been distributed into Societies or Fraternities, and to have had no private Possessions, but a common Stock for the Supply of all. They were in a special manner
L. religious

religious toward God, both on the Sabbath, and in their daily Devotions; and exceeding friendly and benevolent toward Men. They did not disclaim Marriage; but they entered into that State more rarely, and with great Caution: and instead of Children of their own, they bred up poor Children in their own Sect. They were very abstemious as to their Food, and their Habit was a plain white Garment. Their Rules of Life are reported to us more at large by *Josephus*, and by *Philo*, two *Jews*; they are described also by *Pliny*, a *Heathen*, and by some of the *Christian* Fathers.

20 Q. *If they were a considerable Sect in the Days of our Saviour, how came it to pass that they are not mentioned in the New Testament?* A. Some have supposed that they seldom came into Cities, but living so very plain and abstemious a Life, they resided for the most part in the Country; and thus they fell not under our Saviour's Observation. And besides, they being a very honest and sincere sort of People, they gave no such Reason for Reproof and Censure, as others very justly deserved. Though it must be confessed also, that their disbelief of the Resurrection of the Body, their Non-attendance on the Temple Worship, their traditional Washings, and self-invented Purifications, their rigorous and needless Abstinences from some sorts of Meats, and other like superstitious Customs and Will-Worship, might have given our Saviour just occasion for Reproof had they come in his way: And perhaps they are censured under the general Name of *Pharisees*, in those superstitious Traditions wherein they both agreed.

21 Q. *Now we are speaking of the several Sects of the Jews, let us know also what were the Herodians?*

rodians? *A.* This Sect arose not till the time of *Herod the Great*, the King of *Judea*: And 'tis plain they had peculiar evil Tenets as well as the other Sects, since our Saviour warned his Disciples against the Leaven of the *Pharisees*, and of *Herod*. Indeed they opposed the *Pharisees*, and very justly, in one Point; for the *Pharisees* scarce thought it lawful to pay Taxes directly to *Heathens*, though they acquired the Sovereign Power, and particularly to *Cæsar* in that Day: but their special Error, which *Christ* calls their Leaven, seems to be this, that it was lawful, when constrained by Superiors, to comply with Idolatry, and with a false Religion. *Herod* seems to have framed this Sect on purpose to justify himself in this practice; who being an *Idumean* by Nation, was indeed half a *Jews* and half a *Heathen*; and affected a Conformity to the *Gentiles* in some things, to please the *Romans*, who made him King, while at the same time he professed *Judaism*.

Note, The *Sadducees* generally came into this complaisant Opinion; and the same Persons which were called *Herodians* in *Mark* viii. 15. are called *Sadducees* in *Matth.* xvi. 6. But this Sect died in a little time, for we hear no more of them after the Days of our Saviour.

22 Q. *Having done with the several Sects of the Jews, let us return now, and enquire who succeeded Hyrcanus at his death?* *A.* *Aristobulus*, his eldest Son, took the Office of the High-Priest, and Governor of the Country; and he was the first, since the Captivity of *Babylon*, who put a Diadem upon his Head, and assumed the Title of King.

23 Q. *What is recorded of him?* *A.* He put his own Mother to death, because she made some

Pretence to the Government ; he sent all his Brothers, save one, to Prison ; then he attacked and subdued the *Itureans*, who live on the North-East of the Land of *Galilee*, and forced them to be circumcised and receive the *Jewish* Religion. At last he was persuaded to put his favourite Brother to Death, upon an unjust Suspicion ; and then he died himself, vomiting Blood, and in great horror for his Crimes.

24 Q. *Who succeeded him?* A. His next Brother *Alexander*, surnamed *Janneus*, took the Kingdom, who also put another of the Brothers to Death, because of some attempt to supplant him.

25 Q. *What Success had Alexander in his Government?* A. He having settled his Affairs at home, attacked some of his Neighbours, and dealt very deceitfully with *Ptolemy Lathyrus*, the Heir to the Crown of *Egypt*, who came to their assistance : Whereupon there ensued a bloody Battle between them, near the River *Jordan*, in *Galilee*, wherein *Alexander's* Army was utterly defeated, and he lost thirty thousand Men.

Note, There is a very cruel and barbarous Action attributed to *Lathyrus* on this Occasion : *viz.* That coming with his Army, in the Evening after the Victory, to take up his Quarters in the adjoining Villages, and finding them full of Women and Children, he caused them to be all slaughtered, and their Bodies to be cut in pieces, put into Chaldrons, over the Fire, to be boiled, as if it were for Supper ; that so he might leave an Opinion in that Country, that his Men fed upon Human Flesh, and thereby might create the greater Dread and Terror of his Army through all those parts. After this, *Lathyrus* ranged at liberty all over the Country, ravaging, plundering, and destroying it in a very lamentable manner :
for

for *Alexander*, after this Battle, was in no Condition to resist him.

27 Q. Did *Alexander* ever recover this Defeat?

A. *Cleopatra*, Queen of *Egypt*, who, with her younger Son, withheld the Kingdom from *Lathyrus* her eldest, did assist and support *Alexander Janneus*, lest, if *Lathyrus* should have become Master of *Judea*, he might also have recovered *Egypt* out of her hands: Whereupon *Alexander* raised his Head again, besieged other Places, and took *Gadara* and *Amathus* toward *Galilee*, together with much Treasure: But he was surprized by *Theodorus*, Prince of *Philadelphia*, who had laid up that Treasure there, and was overthrown, with the slaughter of ten thousand Men. Yet, being a Man of Courage and Diligence, again he recruited his Army, took the City of *Gaza* from the *Philistines*, and gave thorough Licence to his Soldiers there to kill, plunder, and destroy as they pleased. He subdued their principal Cities, and made them part of his Dominions; whereupon several of the *Philistines* turned *Jews*: And indeed it was now grown a Custom among the *Asmonean* Princes, to impose their Religion upon all their Conquests, leaving them no other Choice but to become Proselytes, or to be banished.

27 Q. How did his own People the *Jews*, carry it towards him? A. The *Pharisees* continued their Wrath against him, for rigorously maintaining the Decrees of his Father, who abolished their Constitutions; and by their powerful Influence, they stirred up the People against him so far, that while he was executing the High Priest's Office at the Altar, they pelted him with Citrons, and called him reproachful Names.

28 Q. *In what manner did Alexander resent it?* A. He slew six thousand of them immediately, and he chose his own Guards out of the *Heathen Nations*, never daring afterwards to trust himself with the *Jews*. At last there broke out a Civil War between him and his People, which lasted six Years, brought great Calamity on both, and occasioned the Death of above fifty thousand People.

29 Q. *How was this War carried on?* A. Though Alexander had many Victories over them, yet being wearied out, he desired Peace, and offered to grant them whatsoever they could reasonably desire: But upon his Enquiry what Terms would please them, they answered with one Voice, that *he should cut his own Throat*. So dreadful was their Enmity against him; and upon this Answer, the War was still pursued with fury on both sides.

30 Q. *How was this War ended at last?* A. Alexander Jannæus the King, having lost one great Battle resumed his Courage, and afterward gained another, which concluded the War; for having cut off the greatest part of his Enemies, he drove the rest into the City *Bethome*, and besieged them there: and having taken the Place, he carried eight hundred of them to *Jerusalem*, and there caused them all to be crucified in one Day; and their Wives and Children to be slain before their Faces, while they hung dying on their Crosses. In the mean time, he treated his Wives and Concubines with this bloody Spectacle at a Feast. This terrified the *Jews* indeed so effectually, that they made no more Insurrections against him; though he got a most infamous Name by it, in that and the following Ages. A dreadful Instance of the Barbarity of a High-Priest with Civil Power!

31 Q. *Did this cruel Tyrant come to a natural Death?* A. The Providence of God, which does not always punish Sinners in this Life, permitted him to die in the Camp of a Quartan Ague, which had hung long upon him, while he was besieging a Castle of the *Gerasenes*, beyond *Jordan*. And though he left two Sons behind him, yet he bequeathed the Government to *Alexandra* his Wife, during her Life; and to be disposed of at her Death to which of her Sons she pleased.

32 Q. *How did this Woman reconcile herself to the Jews, so as to permit her to reign over them?* A. By her Husband's Advice, upon his Death-bed, she concealed his Death till the Castle was taken; then leading back the Army to *Jerusalem* in triumph, made her court to the *Pharisees*, resigned up his dead Corps to their pleasure to be abused, or buried, as they should think fit, and promised to follow their Advice in all the Affairs of Government: For he had assured her, that they were the best of Friends and the worst of Enemies; and that if she would but be ruled by them, they would make her rule over others.

33 Q. *What Success had this Conduct of Alexandra?* A. All the Success she desired: The People were influenced by the *Pharisees* to give the Corps of her Husband an honourable Funeral, she herself was settled in the Government of the Nation, and she made her eldest Son *Hyrcanus* High-Priest.

34 Q. *How did she administer the Government under the Direction of the Pharisees?* A. She immediately revoked the Decree of *John Hyrcanus*, whereby he had abolished their traditional Constitutions; by which means the *Pharisees*, and their Traditions grew into greater Esteem and Power

than ever; and she permitted them to put to Death many of those who advised the late King *Alexander* to deal so cruelly with the People; and some others of their own Adversaries also were executed on this Pretence, by her leave; for she dreaded a new Civil War, and of two Evils she thought to chuse the least.

35 Q. *To whom did she leave the Kingdom at her death?* A. To *Hyrcanus* her elder Son, who had been entirely bred up under the Influence and Tutorage of the *Pharisees*.

36 Q. *Did this Hyrcanus the Second continue to reign in Peace?* A. *Aristobulus*, the younger Son, finding that the Army and the People were weary of the oppressive Administration of the *Pharisees*, raised an Army against his Brother *Hyrcanus*, put him to flight, forced him to resign the Kingdom and the High-Priesthood, and to live a private Life: which he consented to, after he had been King three Months; for he naturally loved his own Ease and Quiet more than any else.

37 Q. *Was Aristobulus disturbed in his Government?* A. There was one *Antipater*, an *Idumean*, (whose Father was advanced to the Government of *Idumea*, by the late King *Alexander*) and he himself being bred up with *Hyrcanus*, in the Court of *Alexandra*, prevailed upon *Hyrcanus* to accept of the Assistance of *Aretas*, the *Arabian* King, to restore him to the Kingdom; for he assured him that his Life was in so great danger from his Brother *Aristobulus*, that he could save it no other way but by dethroning him.

38 Q. *What Success had Hyrcanus in following this Counsel of Antipater?* A. By the Help of *Aretas* he gained an absolute Victory over *Aristobulus* drove him into the Mountain of the Temple,
and

and there besieged him ; where the Priests stood by *Aristobulus*, while the People declared for *Hyrceanus*.

39 Q. *What heinous Murder were the People guilty of at this Time?* A. There was one *Onias* at *Jerusalem*, so holy a Man, that he was thought by his Prayers to have obtained Rain from Heaven in a great Drought ; and the People concluding that his Curses would be as powerful as his Prayers, pressed him to curse *Aristobulus*, and all that were with him. The good Man finding no Rest from their Importunities, lift up his Hands toward Heaven, and prayed thus ; *O Lord God, Rector of the Universe, since those that are with us are thy People, and they that are besieged in the Temple are thy Priests, I pray that thou wouldest hear the Prayers of neither of them against the other.* Hereupon the Multitude were so enraged that they stoned him to Death.

40 Q. *Did Hyrcanus's Party prosper after this Murder?* A. *Hyrceanus* and his People fell under great Disappointments at first ; for the *Romans* spreading their Empire far at this time, and being largely bribed by *Aristobulus*, they forced *Aretas* to raise the Siege ; whereupon *Aristobulus* pursued and routed him in Battle, and slew Multitudes of *Hyrceanus's* Party.

41 Q. *In what manner was this Contest carried on afterwards?* A. The two Brothers, *Hyrceanus* and *Aristobulus*, first by their Ambassadors, and afterward in Person, pleaded their Cause before *Pompey*, the General of the *Romans*, who was now at *Damascus* : While, at the same time the People declared against both ; for that they pretended they were not to be governed by Kings, but by the Priests of God.

42 Q. *How was the Controversy decided?* A. Pompey not giving a speedy Determination, and Aristobulus suspecting the Event, he retired and prepared for War: Whereupon Pompey seized Aristobulus in one of his Castles, and confined him to Prison, and laid siege to Jerusalem; and being received into the City by Hyrcanus's Party, besieged also the Temple and the Castle Baris, and took it in three Months time.

43 Q. *How came the Romans to take so strong a Place so soon?* A. Though the Jews had learnt, from the Beginning of the Maccabean Wars, to defend themselves when attacked on the Sabbath; yet being not actually assaulted, they permitted the Romans to build up their Works and Engines on the Sabbath, without disturbing them; whereby the Tower or Castle, and with it the Temple, were taken.

44 Q. *On what Day was the Temple taken?* A. On the very Day which the Jews kept as a solemn Fast for the taking of Jerusalem, and the Temple by Nebuchadnezzar: And it is remarkable that the Priests who were at the Altar continued their Devotions, and their Rites of Worship, till they perished by the Hands of the Enemy.

45 Q. *What Blood and Plunder ensued in the Temple?* A. Twelve thousand Jews were slain on this Occasion, partly by Pompey's Army, and partly by their own Brethren, of the Party of Hyrcanus. But when Pompey entered the Sanctuary, he forbore to touch any of the sacred Vessels thereof, or the two thousand Talents which were laid up there for sacred Uses; he ordered the Temple to be cleansed, and Sacrifice to be offered there according to their own Laws.

Note,

Note, Though *Pompey* was so moderate in his Victory, yet in a little time after, *Crassus*, another Roman General, in his march through the Country, seized and took away these two thousand Talents, and the golden Vessels of the Temple, and rich Hangings of inestimable Worth: But the Vengeance of Heaven seemed to follow him; his Counsels in his Wars, from this time forward, were under perpetual Disappointment; he was slain in a War with the *Parthians*; his Head was cut off, and melted Gold was poured down his Throat by way of Insult over his insatiable Covetousness.

46 Q. *What was the final Effect of this Victory of the Romans?* A. *Pompey* demolished the Wall of *Jerusalem*, put to death some of the chief Supporters of *Aristobulus*, restored *Hyrchanus* to the High-Priesthood, and made him also Governor, but under Tribute to the *Romans*, and reduced his Dominions to narrower Bounds: Then he carried *Aristobulus*, with his Children Prisoners to *Rome*; except his eldest Son, who escaped.

Note, From this Quarrel between *Hyrchanus* the second, and *Aristobulus*, the Ruin of *Jerusalem* and *Judea* must be dated; the final Loss of the Liberty of the *Jews*, and the Translation of the Sovereign Authority to the *Romans*, which had till then descended with the Priesthood, and been possessed by the *Jews*, though often under some Tribute to *Heathen* Princes.

47 Q. *Did Aristobulus, or his Sons, ever attempt the Recovery of their Power and Government?* A. Being escaped from Prison, they made several vigorous Attempts, but without Success.

48 Q. *What Change did Jerusalem pass under through these Times?* A. *Gabinus*, a Roman General, marching through *Judea*, in a little Time made
a great

a great Change in the Government, lessened the Power of *Hyrchanus* yet further, altered the Constitution of the *Sanhedrim* or *Jewish* Senate; but all was restored again shortly afterward by *Julius Cæsar*: For, at *Hyrchanus*'s Request, he gave him leave to rebuild the Walls of *Jerusalem*, and by a Decree of the Senate of *Rome*, the ancient Friendship with the *Jews* was renewed.

49 Q. *Where was Antipater all this while, who had excited Hyrchanus to recover the Government of Judea?* A. He did many Services for *Cæsar*, in his Wars in the neighbouring Countries; whereupon he was made his Lieutenant in *Judea*, under *Hyrchanus*, who was confirmed by *Cæsar* in the Government and High-Priesthood: And, at the same Time, *Antipater* procured *Phasaël*, his eldest Son, to be made Governor of the City *Jerusalem*; and *Herod*, his second Son, Governor of *Galilee*.

Note, This *Herod* grew up to high Power afterward; he was called *Herod the Great*, and was King of *Judea* when our Saviour was born.

50 Q. *What became of Antipater at last?* A. He was poisoned by one *Malichus*, a Rival, who envied his Greatness and Power in *Judea*: But his Death was revenged by his Son *Herod*, who was permitted by the *Roman* General to procure *Malichus* to be murdered.

51 Q. *What further Troubles did the Jews meet with about this Time?* A. Some Parts or other of their Nation were continually subject to Plunders, sometimes from the *Roman* Generals, for not paying the Tribute demanded, or on some other Pretences; sometimes by the *Parthians*, who as-

sisted

sisted *Antigonus* Son of the late King *Aristobulus* to recover *Jerusalem* and *Judea*, in Opposition to the united Forces of *Phasaël*, and *Herod*, and *Hyrchanus*.

52 Q. Did *Antigonus* ever recover this Government? A. The *Parthian* General *Pacorus*, who was at War with the *Romans*, did by meer Treachery get into his Custody both *Hyrchanus* and *Phasaël*, seized *Jerusalem*, and rifled it, made *Antigonus* Governor of *Judea*, and delivered up *Hyrchanus* and *Phasaël* to him in Chains; but *Herod* made his Escape.

53 Q. What became of *Phasaël* and *Hyrchanus*? A. *Phasaël* beat out his own Brains in Prison; *Hyrchanus*'s Ears were cut off, that being maimed he might be no longer a High-Priest, *Lev. xxi. 17.* and he was sent afar off among the *Parthians*, that he might raise no Disturbances against *Antigonus*.

54 Q. Whither did *Herod* take his flight? A. After a little time he went to *Rome* to represent all these Transactions, and he made his Complaints with great and unexpected Success; for *Julius Cæsar* being slain in the *Roman* Senate, *Mark Antony* and *Octavius* (who was afterward *Augustus Cæsar*) governed all things there, and they agreed to make *Herod* King of *Judea*, with the Consent of the Senate, hoping it would be for their Interest in the *Parthian* War.

SECT. VIII. *Of the Government of HEROD the Great and his Posterity over the JEWS.*

1 Q. *WHAT did Herod do on his receiving this new Dignity?* A. He returning to *Judea*, first relieved his Mother, who was put in Prison by *Antigonus*, he made himself Master of *Galilee*, he destroyed some large Bands of Robbers which infested the Country thereabout, sheltering themselves in Mountains, and the Caves of steep and craggy Rocks.

2 Q. *What Artifice did he use in order to attack them?* A. By reason of their dwelling in such hollow Caves in Precipices, there was no scaling them from below; and therefore to ferret them out of their Dens, he made large open Chests, and filled them with Soldiers, which he let down into the Entrances of those Caves by Chains from Engines which he had fixed above, and thus he destroyed great Numbers of them.

Note, This Country was often annoyed with the Remains of these Plunderers in the Reign of *Herod*; but he treated them without Mercy, and all the Country that sheltered them with great Rigor, till he restored Peace to *Galilee*.

3 Q. *Where was his next March?* A. Into *Judea* against *Antigonus*, and after several Battles with various Success on both Sides, at last, by the Assistance of the Roman Legions, he besieged *Antigonus* in *Jerusalem*.

4 Q. *Did not Herod himself attend this Siege?*
A. Yes, but while the Preparations was making
for

for it he went to *Samaria*, and there married *Mariamne*, a Lady of the Family of the *Maccabees* or *Asmoneans*, the Grand-Daughter of *Hyrchanus* the second, a Woman of great Beauty and Virtue, and admirable Qualifications, hoping the *Jews* would more readily receive him for their King by this Alliance; and having done this, he returned to the Siege.

5 Q. Did he carry this Place at last? A. He took *Jerusalem* by storm after six Months hard and bloody Service in the Siege, at which the *Romans*, being enraged, ravaged the City with Blood and Plunder, notwithstanding all that *Herod* could do to prevent it; and having taken King *Antigonus* there, and sent him to *Antioch*, *Herod* persuaded *Mark Antony* by a large Bribe to put him to death.

Note, Here ended the Reign of the *Asmoneans* or *Maccabees*, after that Race had held the Government one hundred and twenty Years. During a great Part of this Time, as well as before, the various Change of these *Jewish* Governors, or the Interruption by *Heathen* Conquerors, filled the Country of *Judea* with innumerable Calamities and Desolations, of which *Jerusalem* itself had a very large Share, nor did they cease in the following Years.

6 Q. How did Herod begin his Reign? A. As he was forced to make his way to the Kingdom through much Blood, so he established himself by the same means, putting to death several of the Partizans of *Antigonus*, and among them all the Counsellors of the great *Sanhedrim*, except *Pollio* who is called *Hillel*, and *Sameas*, who is called *Shammai*; for both of them had encouraged the City to receive *Herod*; though it was not out of love

love to him, but merely on this View, that it was in vain to resist him.

Note, This *Hillel* and *Shammai* were two very great and eminent Teachers among the Doctors of Traditions in the *Jewish* Schools.

7 Q. *Who was made High-Priest after the Death of Antigonus, who was both Priest and King?* A. At first *Herod* made one *Ananelus* or *Ananus* High-Priest, who was an obscure Man, but of the House of *Aaron*, educated among the *Jews* afar off in *Babylonia*, and therefore not so likely to oppose any of *Herod's* Designs in *Judea*.

8 Q. *Did Ananelus continue in the High-Priesthood?* A. *Herod's* beloved Wife *Mariamme* and her Mother, being of the Race of the *Maccabees*, were ever teizing him to make *Aristobulus*, *Mariamne's* Brother, a Lad of seventeen Years old, High-Priest in *Ananelus's* room, to whom indeed it rather belonged as an Heir Male of that Family: This he at last complied with against his Will, but in a very little time he procured him to be drowned, under Pretence of Bathing.

9 Q. *What became of Hyrcanus all this while?* A. Though he had been banished for so many Years among the *Parthians* and *Babylonians*, yet he returned to *Jerusalem* upon the Advancement of *Herod*, presuming that the Marriage of his Grand-Daughter, and his own former Merits towards him, would secure to himself a peaceful Old-Age in his own Country under *Herod's* Protection.

10 Q. *How did Herod deal with him?* A. He received him at first with all Respect, but some time

time after found a Pretence to put him to death, when he was above eighty Years of Age, lest one time or other, being of the Family of the *Maccabees* or *Asmoneans*, he should be restored to the Kingdom.

11 Q. *Besides all these Confusions, what other Calamity happened to the Jews about this time?*

A. A terrible Earthquake ran through the whole Land of *Judea*, and buried thirty thousand of the Inhabitants in the Ruin of their Houses, in the seventh Year of *Herod's* Reign; a grievous Pestilence followed it in a little time, and a desolating Famine a very few Years after, at which time *Herod* was very liberal to the People, but he could not gain their hearty Affection.

12 Q. *Did Herod maintain his Government when his great Friend Mark Antony was ruined and vanquished by Octavius?* A. He took care to make early Submission to *Octavius*, he laid aside his Diadem when he waited on him, and with open Heart he confess'd his former Friendship for *Antony*, but he now assured *Octavius* of the same faithful Friendship and Obedience, if he might be trusted: Upon which *Octavius*, who now assumed the Name of *Augustus Cæsar*, bid him resume his Diadem, confirmed him in the Kingdom, and was his Friend and Protector even to his Death.

13 Q. *Did he then continue to reign in perfect Peace?* A. Domestic Troubles broke the Peace of his Mind, threw him into violent Grief and Rage, which further soured his Temper for all his Life after.

14 Q. *What were these domestic Troubles?* A. He was jealous lest any Man should possess so great a Beauty as *Mariamne* his Queen after his Death,
and

and lest any Remains of the Family of the *Asmonians* should hinder the Succession of his own Family to the Kingdom of *Judea*; and for these Reasons he gave private Orders, that in case he died, both his Wife and her Mother should be put to death: which dreadful Secret being communicated to his Queen, she resented it to such a degree, that she would never afterwards receive him; but, notwithstanding all kind Addresses and Importunities, she perpetually followed him with sharp Reproaches of the Murther of her Relations, by which he secured the Crown to himself, and upbraided his Mother and his Sister with the Meanness of their Parentage. So that between his Excesses of Love, and Rage, and Jealousy, he was so tormented, and so wrought upon by the Artifices of his Mother and Sister *Salome*, that at last he put his beloved *Mariamne* to death, under a Pretence of an Attempt to poison him, and he executed her Mother too a little after the Daughter for a real Plot against his Life.

15 Q. *Did the Death of Mariamne relieve him from this Tumult of Passions?* A. By no means; for now his Love returned with Violence, and his Grief and Vexation joined with other Passions to render him a most miserable Wretch, a Torment to himself, and outrageous to all about him.

16 Q. *What course of Life did he follow afterwards?* A. He grew more arbitrary and cruel in his Government, he put what Persons he pleased into the High-Priesthood, and turned them out again at pleasure: he made several Innovations in the Laws, Customs, and Religion of the *Jews*, and introduced Spectacles of Wrestlers, of Combats between wild Beasts and Criminals, &c. in conformity to the *Heathens*, pretending it was all

all necessary to please *Cæsar*: and this set the Hearts of the *Jews* much more against him, who were very jealous of their Religion and Customs. Then thinking it needful for his Defence, as well as for his Grandeur and Glory, he built several strong Places and Towers within and without *Jerusalem*, he raised Temples in several Cities, and dedicated them to *Cæsar* who was his great Friend; and though sometimes he remitted part of the Taxes, and did several beneficent Actions to ingratiate himself with the People, it was all in vain, he could not obtain their Love.

17 Q. *What was his greatest and most considerable Attempt to please the People, and to perpetuate his own Name?* A. He proposed to rebuild the Temple at *Jerusalem*: for it having now stood near five hundred Years, and being so often injured, broken and repaired, he persuaded the People that a new one should be built with much more Magnificence and Glory.

18 Q. *But could he persuade the Jews to consent that their Temple should be demolished, in order to rebuild it?* A. Not till he had assured them that the old Temple should remain untouched till all Materials were ready to build the new one, which he actually provided at vast Expence and Labour in two Years time, by employing ten thousand Artificers for Work, a thousand Waggon for Carriage, and a thousand Priests for Direction.

19 Q. *Did he fulfil his Promise in Building this new Temple?* A. Yes, he performed the Work with prodigious Cost and Splendor, as it is described by *Josephus*: It was built of large Stones, each twenty-five Cubits long, twelve Cubits broad, and eight in Thickness, which the Disciples

ciples desired our Saviour to take notice of with Wonder, *Mark* iii. 1, 2. The Sanctuary, *i. e.* the holy Place, and the most holy, which were more properly called the *Temple*, were finished in a Year and an half, so that divine Worship was performed there, and in eight Yeas more he compleated the several Walls and Galleries, and Pillars and Courts according to his Design.

20 Q. *How could it be said then, John ii. 20. Forty and six Years was this Temple in building?*

A. It was begun near forty-six Years before that Passover, when our Saviour being near thirty-one Years old, was present at *Jerusalem*; and though the grand Design and Plan was executed in nine Years and a half, yet *Herod* and his Successors were always building Outworks round it, or adding new Ornaments to it, even to that very Day when Christ was there, and long afterward.

21 Q. *When was it dedicated?* A. The same Year when it was finished, and on the Anniversary-day of *Herod's* Accession to the Crown, and on this Account it was celebrated with a vast Number of Sacrifices and universal Rejoicing.

Note, Within four Years after this Dedication *Jesus Christ* our Saviour was born, and was presented there an Infant according to the Law.

22 Q. *Was not this then the third Temple of the Jews?* A. No, it was called the *second Temple* still, because though it was built a-new from the Foundations, yet it was only by way of Reparation, it not having been rased and demolished with a ruinous Design, nor did it lie in Ashes or Desolation, as it did when *Nebuchadnezzar* destroyed it.

23 Q. *Did Herod do any thing after this in favour of the Jews?* A. When the Jews who were scattered throughout Greece and Asia minor grew very numerous, and were much disturbed and oppressed by the other Inhabitants, Herod procured for them a new Establishment of their Liberties and Privileges, and Permission to live in other Countries according to their own Laws and Religion, which had been granted them before by the Kings of Syria and by the Romans.

24 Q. *What further Troubles did Herod meet with in his Family?* A. His two eldest Sons by Mariamne, (viz.) Aristobulus and Alexander, whom he had sent to Rome for Education, being returned to Jerusalem, in the Heat of their Youth they frequently expressed their Resentments for the Death of their Mother, and thereby they became obnoxious to the Rage of Salome, Herod's Sister and Favourite: And thus she who had been one great and constant Instrument to blow the Coals of Jealousy and Discontent between Herod and his Queen, and at last to occasion her Death, pursued the same Course to make him jealous of some Designs of his Sons against his Life.

25 Q. *What Issue had these Quarrels and Jealousies?* A. They continued several Years: Plots were invented on both Sides: These gave Herod in his old Age perpetual Disquietudes, Suspicions and Fears: but Salome his Sister prevailed so far by her Craft against his two Sons, that after many Accusations and Acquittments of them, she at last procured their Condemnation and Execution by Herod's Order and the Consent of Augustus Cæsar. This was about a Year or two before the Birth of Christ.

26 Q. *What was the general State of the Hea-then World about this Time?* A. All the known Parts of the World were subdued to the Romans, and the Nations were in Peace; on which Account the Temple of Janus was shut up at Rome, which had never been shut but five Times since the first Building of that City, and then Jesus Christ the Prince of Peace came into the World, and was born at Bethlehem.

27 Q. *Wherein does it appear that the World was thus all at quiet under the Government or Dominion of the Romans?* A. Augustus Cæsar the Emperor of Rome issued out a Decree that Year for a general Register of his whole Empire, which St. Luke calls a *Taxing* or enrolling of all the World, Luke ii. 1. This brought Mary the Mother of Christ to Bethlehem the City of David, to which Family she belonged; and while she was there, she brought forth her Son Jesus, as it is written, Luke ii. 1—11.

Note, This Year in which Christ was born, according to Bishop Usher's exact Computation, is the four thousandth Year from the Creation, which falls in with an old Tradition of the Jews, that the World was to last six thousand Years, viz. two thousand Years before the Law (or before Abraham, who was the Father of Circumcision and the Jews) and two thousand under the Law, i. e. from Abraham to the Messiah, and two thousand under the Messiah.

And here I might conclude this Chapter having brought the Jewish Affairs down to the Birth of Christ. But it may give some light to the New Testament, to carry it on a little further.

28 Q. *What Piece of Cruelty was Herod guilty of, when he heard that a Child was born who was to be King of the Jews?* A. He slew all the young Children in *Bethlehem*, that he might be sure to destroy *Christ*, and that his own Posterity might be Kings of *Judea*.

29 Q. *Whom did Herod design then for the Successor to his Kingdom?* A. *Antipater*, his elder Son by *Doris*, a Wife which *Herod* had before *Mariamne*; his Father had raised him to some Post of Honour upon his Displeasure with his other Sons, and he had been also active and busy himself towards procuring the Death of those two Brothers.

30 Q. *Did Antipater succeed his Father in the Kingdom, according to Herod's present Design?* A. *Antipater* longing for the Crown, and for his Father's Death, did really conspire to poison him, and being convicted thereof, had a Sentence of Condemnation passed upon him; and it being confirmed by *Augustus Cæsar*, was executed by his Father's Approbation. This was the third Son whom *Herod* put to death.

31 Q. *When, and in what Manner did Herod die?* A. In the seventieth Year of his Age, and five Days after the Execution of his Son *Antipater*, *Herod* himself died by a dreadful Complication of Diseases. He had a slow Fever, an Asthma, an Ulcer in his Bowels and his lower Parts, which bred Worms and Lice; he languished under extreme Pain and Torment till he expired, and seems to have been smitten of God in a signal and terrible Manner for his Cruelty, and the multiplied Iniquities of his whole Life.

32 Q. *What Instance of Cruelty was he guilty of even at his Death?* A. Knowing how much he

he was hated of the *Jews*, he concluded there would be no Lamentation for him, but rather Rejoicing when he died: and to prevent this, he framed a Project, one of the most horrid that could enter into the Heart of Man; he summoned all the chief *Jews* over the whole Kingdom on Pain of Death to appear at *Jericho* where he then lay; he shut them up Prisoners in the *Circus*, or publick Place of Shews, he ordered and adjured his Sister *Salome* and her Husband, who were his chief Confidants, to send in Soldiers as soon as he was dead, and put them all to the Sword; “*for this, said he, will provide Mourners for my Funeral all the Land over.*”

33 Q. *Was this barbarous and bloody Command executed?* A. His Sister *Salome*, as bad as she was, chose rather to break her Oath to him than execute so horrid a Design, and therefore she released them all after his Death.

34 Q. *What Posterity did Herod leave behind him?* A. He had nine Wives, and such of his Posterity as are named in Scripture, are these that follow, viz.

Archelaus his Son, who succeeded him in the Kingdom of *Judea* and *Samaria*, Matth. ii. 22. *Herod Antipas*, Tetrarch or Governor of *Galilee*, who cut off *John the Baptist's* Head, Matth. xiv. 1, 3, 6. *Philip*, Governor of *Iturea* and *Trachonitis*, Luke iii. 1. and *Herod Philip*, who married his own Niece *Herodias*, and had a Daughter by her called *Salome*, who danced well: But *Herodias* afterward left him to marry *Herod Antipas* his Brother, for which *John the Baptist* reprov'd this *Herod Antipas*, Luke iii. 19.

This

This *Herodias* was Daughter of *Herod's* Son *Aristobulus*, whom he put to death, and Sister of *Herod Agrippa* who slew the Apostle *James*, *Acts* xii. 1, 2. and was afterwards smitten of God, at *Cæsarea*, *ver.* 20—23. Of this *Herod Agrippa* was born that King *Agrippa* the *second*, before whom *Paul* pleaded his Cause, *Acts* xxv. and xxvi. and his two Sisters were *Drusilla*, Wife to *Felix* the Governor, *Acts* xxiv. 24. and *Bernice*, who attended her Brother *Agrippa* to hear *Paul* plead. This Genealogy is borrowed from Dr. *Prideaux*.

35 Q. *Did Archelaus continue long in his Government?* A. He was guilty of many and great Instances of Tyranny, for which he was deposed, and banished to a Town in *France* by the Roman Emperor, when he had reigned in *Judea* between nine and ten Years.

36 Q. *How was Judea governed afterwards?* A. The Romans were so much displeased with the evil Practices of *Archelaus*, that they reduced *Judea* to the Form of a Roman Province, and ruled it afterward by Procurators or Governors, who were sent thither, and recalled at their Pleasure: The Power of Life and Death was taken out of the Hands of the *Jews*, and placed in the Roman Governor, and their Taxes were paid more directly to the Roman Emperor, and gathered by the *Publicans*.

37 Q. *How did the Jews resent this?* A. The *Pharisees*, and the People under their Influence, thought it unlawful to acknowledge a King who was not a *Jew*, *Deut.* xvii. 15. *From among thy Brethren shalt thou set a King over thee:* And therefore, though they were constrained to pay Tribute to *Cæsar*, yet they scarce allowed it to be lawful: upon this Account they looked upon these

Publicans with greater Detestation than any of the Tax-gatherers in former Ages, while their Governor was of the *Jewish Nation* or Religion.

Note, Though *Herod* was an *Idumean* by Nation, yet all the *Idumeans* having received the *Jewish Religion*, *Herod* was so far counted a lawful Governor, as that they did not scruple paying Taxes to him.

38 Q. *How was the High-Priesthood carried on at this Time?* A. As *Herod* had done before, so the *Roman* Governors continued to make High-Priests, and to depose them as often as they pleased, to answer their own Purposes.

39 Q. *Who was High-Priest when our blessed Saviour was put to death?* A. *Caiaphas*, who was Son-in-Law to *Annas*, who had been himself High-Priest for fifteen Years, and was deposed by one of their Governors.

Note, *Caiaphas* was not immediate Successor to *Annas*, for there were three High-Priests came between them, who had been constituted in that Office, and deposed by the *Romans*: Hence it may come to pass, that in the History of the Gospels we frequently read of several Chief Priests at the same time, and of *Annas* and *Caiaphas* being High-Priests at the Beginning of *John the Baptist's* Ministry, *Luke* iii. 2. For, whether they had any concurring Power given them by the *Romans* or no, yet being still alive after they had been in that Office, they might have their Title given them by the People, and some of them had probably considerable Influence in the *Jewish Affairs*. In the Case of *Annas* and *Caiaphas*, some suppose one to have been Head of the *Sanhedrim*, and to have chiefly managed in Civil Affairs, the other in Sacred; others fancy one to have been the High-Priest, and the other the Deputy-High-Priest, or *Sagan*, who was always ready to perform the Office, if the High-Priest was indisposed or hindered: And some think

think they might rule alternately or together by Permission or Appointment of the *Romans*; it is evident the sacred Laws of *Moses* were not strictly observed at that time among them, nor long before.

Note, This *Annas* is supposed to be the same Person with that *Ananias*, whom *Paul* did not seem to acknowledge for *God's High-Priest*, when he reproved him and called him, *Thou whitened Wall*, Acts xxiii. 3—5.

40 Q. *Who was Governor of Judea at that time?*

A. *Pontius Pilate*; for *Tiberius Cæsar* (who had reigned two or three Years together with *Augustus* at *Rome*, and had after his Death succeeded him now nineteen Years in the Empire) had a few Years before made this *Pilate* Governor: he was a Man thoroughly prepared for all manner of Iniquity, which he executed through his whole Government, and gave further Proof of it in that unjust Sentence which he passed even against his own Conscience, for the Crucifixion of our Blessed Lord at the Request of the wicked *Jews*.

41 Q. *What became of Pontius Pilate at last?*

A. He was in a very short time recalled by the Roman Emperor for Misdemeanors in his Government, and was banished to *Vienne* in *France*, where he is reported to have put an End to his own Life by the Sword.

42 Q. *Did the Jews grow wiser and better afterwards?* A. They went on by Persecution and Rage against the Gospel of *Christ*, and the Professors of it, and by many other Crimes, to fill up the Measure of their Iniquities, till at last, upon their Insurrection against the *Romans*, they were exposed to the Fury of a conquering Army, their City and Temple were utterly destroyed, according to the Prophecy of *Christ*, eleven hundred thousand of the People perished, and the Remains

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of their Nation have been scattered abroad through the Earth unto this Day.

43 Q. *What general Remark may be drawn from the whole History of the Jews since their Return from the Captivity of Babylon?* A. That the Affairs of their Church and of their State have been for the most part so unhappy, they have been so much disquieted by the Invasions and Persecutions of the Kings of the Earth, so wretchedly corrupted with the Introduction of human Traditions, *Pharisaical* Superstitions and *Heathenish* Rites among them, and so frequently and grievously oppressed by their own Priests and Princes, as well as Strangers, that they never did enjoy so peaceful, so pious, and so flourishing a State, as to give a full Accomplishment of all those glorious Prophecies which relate to their Happiness after their Return from Captivity.

44 Q. *What follows from this Remark?* A. That there must be in the Decrees and Providence of God a further Reserve of Peace, Holiness, and Happiness for the Seed of *Israel*, which shall be conferred upon them in the latter Days: and therefore we cannot but expect a more large and general Conversion of the *Jews* to the Faith of *Jesus* the true *Messiah*, than hath ever yet appeared, with greater Blessings on that People, who were once so dear to God, and are *beloved for their Fathers sakes*. St. Paul, in his eleventh Chapter to the *Romans*, abundantly confirms what the Prophets encourage us to hope for.

C H A P. XX.

Of the Prophecies which relate to JESUS CHRIST our Saviour, and their Accomplishment ; or, a Prophetical Connexion between the Old and New Testament.

I N T R O D U C T I O N.

AS I have given an Historical Continuation of the Affairs of the *Jews* from the Time of *Nehemiah*, where the Old Testament ends, to the Times of *Jesus Christ* our Lord ; so I have here inserted a Chapter of some of the plainest Predictions or Prophecies which are found in the Old Testament that relate to the Person, Offices and Glories of our Lord *Jesus Christ* our Saviour, and are fulfilled in the Gospel : And it may be called, *A Prophetical Connexion between the Old Testament and the New.*

And because I would not give Offence, by introducing such Prophecies as are either much doubted or denied by any Christians ; therefore I shall scarce mention any but what some of the Writers of the New Testament either directly cite, or to which they have a plain Reference in some of their Expressions.

1 Q. *Since the great Subject of the New Testament is our Lord Jesus Christ and his Gospel, Tell me now what are the chief Discoveries or Representations made of him in the Old Testament?* A. Besides the Types or Emblems of *Christ* and his Gospel, which are found in the *Jewish* Worship, there are also several plain Expressions in the Books of the Old Testament, which are Predictions or Prophecies concerning him long before he came into the World. See some of the *Types* in Ch. V. Q. 116.

2 Q. *What is the first and earliest Prophecy of Christ?* A. Gen. iii. 15. Where God said to the first Woman, i. e. to *Eve*, that her Seed should bruise the Head of the Serpent.

3 Q. *Wherein is this Prophecy fulfilled?* A. Gal. iv. 4. God sent forth his Son made of a Woman. 1 John iii. 8. The Son of God was manifested that he might destroy the Works of the Devil, i. e. he should destroy the mischievous Designs and Deeds of the Devil who lay hid in the Serpent, when he tempted *Adam* and *Eve* to sin: and this in the Language of Prophecy is called *Bruising the Serpent's Head*.

4 Q. *What is the next plain Prophecy of Christ?* A. Gen. xviii. 18. and xxii. 18. Where God tells *Abraham*, that in him and in his Seed shall all the Nations of the Earth be blessed.

5 Q. *How does this appear to have a Reference to Christ?* A. Gal. iii. 8. The Scripture preached the Gospel unto *Abraham*, saying, In thee shall all Nations be blessed. v. 16. Now to *Abraham* and his Seed were the Promises made: he saith, To thy Seed, which is *Christ*; who was to be derived in a long Course of Generations from *Abraham*,
and

and therefore *Christ* may be called *the Son of Abraham*, *Matth. i. 1.*

6 Q. *To whom was this Promise given besides Abraham?* A. It was given to *Isaac* the Son of *Abraham*, *Gen. xxvi. 4.* and to *Jacob* his Grandson, *Gen. xxviii. 14.* *In thee and in thy Seed shall all Nations be blessed.*

7 Q. *Did Jacob prophesy concerning Christ?* A. Yes, in his dying Speech to his Son *Judah*, *Gen. xlix. 10.* *The Sceptre (or Tribe, as the Word signifies) shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come, and till the gathering of the People be unto him.*

8 Q. *How can you prove that this Prophecy relates to Christ?* A. *Shiloh* signifies one that is sent, which is the frequent Character of *Christ*, that he was sent by the Father, *John x. 36, &c.* and *xvii. 18, 21, 23.* (and indeed the *Jews* themselves own that it signifies the *Messiah* :) Now *Judah* did continue to be a Tribe, and to have some sort of Government among them till *Christ* came : He was about ten or twelve Years old when *Archelaus* was deposed, and *Judea* reduced to the Form of a *Roman Province*, and then the Power of Life and Death was taken from them. See Chap. XIX. Q. 36. And when the *People*, i. e. the *Jews* and *Gentiles*, were gathered in great Numbers unto *Christ*, then the Tribe of *Judah* or the *Jewish Nation* was broken to Pieces and scattered, *Jerusalem* was destroyed, and all Appearance of Government amongst them was lost : which is an effectual Argument against the *Jews* that their *Messiah* is already come.

9 Q. *Who was the next Person that prophesied concerning Christ?* A. *Moses* in the xviiiith *Deut. ver. 15, 18.* *The Lord thy God will raise up unto*

thee a Prophet from the midst of thee, of thy Brethren, like unto me, and to him shall ye hearken.

10 Q. *How does it appear Moses designed Jesus Christ in this Prophecy?* A. St. Stephen the Martyr cites these Words in his Dying Speech when he was put to death for the sake of *Christ*, and applies them to him, *Acts vii. 37.*

11 Q. *But were not many Prophets, as Isaiah, Jeremiah, Elijah, Elifha, and several others like unto Moses?* A. None of them besides *Jesus Christ* came to institute a new Religion as *Moses* did, or wrought such numerous and various Miracles to attest their Doctrine.

12 Q. *Who was the next eminent Prophet that spake plainly of Christ?* A. *David* speaks often of him in his Book of *Psalms* in many remarkable Expressions, and describes his Incarnation, his Sufferings, his Exaltation, and his various Offices of Prophet, Priest and King. (*viz.*)

1. His coming into the World to preach the Truth of God and the Doctrine of Righteousness for the Salvation of Men, and the Weakness and Insufficiency of the *Jewish* Sacrifices, *Psal. xl. 6, 7, 8. Sacrifices and Offering thou didst not desire;* i. e. the *Jewish* Sacrifices were not required as real and effectual Expiations, because they could not take away Sin. *But mine Ears hast thou opened: then said I, Lo, I come; in the Volume of the Book it is written of me: I delight to do thy Will, O my God. I have preached Righteousness in the great Congregation, I have declared thy Faithfulness and thy Salvation, &c.* The first Part of this Psalm is expressly applied to *Christ*, *Heb. x. 5, &c.* and instead of the Words, *Mine Ears hast thou opened*, the Apostle expresses it, *A Body hast thou prepared me: and then he goes on*

on to shew how *Christ* made himself a perfect and effectual Sacrifice, instead of all the imperfect Sacrifices under the Law.

2. His being chosen out of the *Jewish Nation* to be the Saviour and the King of *Israel*, is foretold under the Emblem of *David*, *Psal* lxxxix. 18, &c. *Then thou spakest in Vision to thy Holy One, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the People — I will make him my First-born, higher than the Kings of the Earth, &c. Christ* is called the *First-born of the Creation*, and *King of Kings*, *Col.* i. *Rev.* xix.

3. The Children in the Temple singing his Triumph when he entered into *Jerusalem* is early intimated, *Psal.* viii. 2. *Out of the Mouth of Babes and Sucklings thou hast ordained Strength*, or perfected Praise; and in *Psal.* cxviii. 25, 26. you have the very Words of their Song. *Save now, I beseech thee; (which in the Hebrew is Hosannah:) O Lord; blessed be he that cometh in the Name of the Lord: which is applied to Christ, Matth.* xxi. 9. And as the Scribes and Pharisees raged and had Indignation against him on this Account, so this very Rage is intimated in the same viiiith *Psal.* ver. 2. *The Babes and Sucklings* cried out, and did *still* or *silence the Enemy and the Avenger*, i. e. the revengeful Enemy, ver. 2. And this is further hinted in the cxviiiith *Psal.* ver. 22. where *David* calls *Christ*, the *Stone which the Builders refused, and which is become the Head-Stone of the Corner: The Teachers and Rulers, or the Jews,* who should have been the Builders of the Church, rejected *Christ*, and on this Occasion he applies these Words to himself, *Mat.* xxi. 42. and they are applied to him by the Apostles *Paul* and *Peter*,

Eph. ii. 20. *Jesus Christ himself being the chief Corner-Stone; and 1 Pet. i. 7. The Stone which the Builders disallowed is made the Head of the Corner.*

4. His Persecution by Princes and People is declared in Psal. ii. 1. *Why do the Heathen rage, and the People imagine a vain thing? The Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed, i. e. against his Messiah or Christ; which was cited and fulfilled, Acts iv. 26, 27. when Herod and Pontius Pilate, and the People, both Gentiles and Jews, all rose up against Jesus of Nazareth, and put him to death.*

5. His bitter Reproaches and Suffering, and the Manner of his Death is foretold by David in the xxiid and lxixth Psalms. In the Beginning of the xxiid Psalm, David by way of Emblem in Prophecy, speaks the Words of Christ upon the Cross, *My God, my God, why hast thou forsaken me?* ver. 16, 18. *They pierced my Hands and my Feet: They parted my Garments among them, and cast Lots upon my Vesture: And that he was brought down to the Dust of Death;* ver. 15. All these Things were fulfilled when they nailed his Hands and Feet to a Cross, when they cast Lots for his Garments, and slew him, *Matth. xxvii. 35, 46. John xix. 23, 24.*

His Reproaches and his cruel Treatment are described farther, *Psal. lxix. 20, 21. Reproach hath broken my Heart, I am full of Heaviness: They gave me also Gall for my Meat, in my Thirst they gave me Vinegar to drink,* *Matth. xxvii. 48.*

6. His Resurrection from the Dead, *Psal. xvi. 10. For thou wilt not leave my Soul in Hell, i. e. in the State of the Dead, neither wilt thou suffer thine*

thine holy One to see Corruption: i. e. to lie long enough in the Grave to be subject to Rottenness: Thou wilt shew me the Path of Life. Now this was evidently fulfilled in *Christ* at his rising from the Dead to Life again before he had lain there three complete Days, *Acts* ii. 31. and xiii. 33—38. *I Cor.* xv. 4.

7. His Ascension to Heaven attended with Angels, his Triumph over the Devils, his receiving Gifts from the Father, and his Distribution of them to Men, are foretold in *Psal.* lxxviii. 17, 18. *The Chariots of God are twenty thousand, even thousands of Angels; the Lord is among them. Thou hast ascended on high, thou hast led Captivity captive, thou hast received Gifts for Men; yea, for the rebellious also, that the Lord God might dwell among them.* Which Words are applied to our Saviour being ascended to Heaven, and having led the Devils captive, and bestowed Gifts on Men, (*viz.*) Prophets, Apostles, &c. for the Ministry of the Gospel, that God might dwell among Men who before were rebellious against him, *Eph.* iv. 8. See also *Col.* ii. 15. *he spoiled Principalities and Powers, and triumphed over them.*

8. His Exaltation to the Kingdom at God's Right-hand, and to the Priesthood of Intercession, is described particularly, *Psal.* cx. 1, 4. *The Lord said unto my Lord, Sit thou at my Right-hand till I make thy Enemies thy Footstool: And thou art a Priest for ever after the Order of Melchisedeck;* which Expressions are applied to *Christ*, *Matth.* xxii. 42, 44. *Acts* ii. 33, 34, &c. *Heb.* v. 6. and vii. 2, 3, 17. where *Christ* is exalted to be a King and a Priest as *Melchisedeck* was, and that too, a Priest of constant Intercession or Pleading with God

God for Men, and blessing them as *Melchisedeck* blessed *Abraham*.

9. The Character of this King is described in several *Psalms*, as in *Psal.* xlv. 6, 7. *Thy Throne, O God, is for ever and ever; the Sceptre of thy Kingdom is a right Sceptre: Thou lovest Righteousness, and hatest Wickedness; therefore God, thy God hath anointed thee with the Oil of Gladness above thy Fellows:* Which is a plain Description of *Jesus Christ*, *Heb.* i. 8, 9. whom God anointed with the Holy Ghost and with Power, *Acts* x. 38. and who had the Holy Spirit without Measure, *John* iii. 34. And yet further, in *Psalms* lxxii. is a large Character of *Christ* under the Emblem of *Solomon*: And *Psalms* lxxxix. describes *Christ* under the Character of *David* himself.

10. In the second *Psalms*, his Resurrection and Exaltation are described under the distinct and peculiar Character of the Son of God: *ver.* 6, 7. *I have set my King upon my holy Hill Sion: and I will declare the Decree, Thou art my Son, this Day have I begotten thee:* Which is cited to prove the Resurrection and Advancement of *Christ* to the Throne by the Power of the Father, and as the Image of the Father; He was first the King of *Zion* or *Israel*, as God is King of his Church, *Acts* xiii. 33. *Heb.* v. 5. and he is now also Lord of the Heathen, and King of all Nations, as God is King or Ruler of all the World. The 8th Verse particularly declares the Submission of the Heathens to *Christ* after he begun his Work of Intercession in Heaven. *Ask of me, and I shall give thee the Heathen for thine Inheritance, and the uttermost Part of the Earth for thy Possession.* The next Words also, (*viz.*) *thou shalt break them with a Rod of Iron, and dash them in pieces like a Potter's*

ter's Vessel, are applyed to *Christ*. Rev. ii. 27. and foretell his Power and Vengeance against his Enemies.

Note 1. In some of these Psalms we should not have known *Christ* or the *Messiah* was intended, if *Christ* himself or the Apostles had not cited them for this Purpose; yet some of them are so evident, that the ancient *Jews* applyed them to the *Messiah*, and we cannot but apply them to him, because they could not be applyed to *David*, or to any other Person.

Note 2. There might be also many other Texts cited out of the Book of Psalms, which are interpreted concerning *Jesus Christ* in the New Testament, which we should not otherwise have known to belong to him; as *Psal. xcvi. 7. Worship him all ye Gods*; which is applyed to him in *Heb. i. 6. Let all the Angels of God worship him*, who in Scripture are sometimes called *Gods*. So *Psal. cii. 25, 26, 27.* are applyed in the same Chapter to *Christ*, and shew us that the World was created by him, *Thou Lord, in the Beginning hast laid the Foundations of the Earth, and the Heavens are the Works of thy Hands, &c.* In both which Texts, as well as in several others, the very same Names, Characters, and Actions which are attributed to *Jehovah*, the God of the *Jews*, the only true God, in the Old Testament, are applyed to *Jesus Christ* in the New; which plainly advances his Character so high, as to assure us, that he is *one with the Father*, that he is *God manifested in the Flesh*, whose Name is *Emmanuel*, or God with us, as we shall learn immediately from *Isaiah* the Prophet.

13 Q. *We have heard various and express Prophecies which David gave concerning the Messiah, and did not Solomon also prophecy of Christ?*
A. Many Christians, in elder and later Times, have supposed that the eighth Chapter of *Solomon's Proverbs*

verbs speaks of *Christ* in his divine Nature, under the Character of *Wisdom*.

Note, Some of the ancient Fathers suppose *Wisdom*, in this Chapter, to denote *Jesus Christ*; some think it means the *Holy Spirit*: But other Writers question whether there be any such full and sufficient Proof of either of these Opinions in the New Testament, as to write them down with Assurance. *Athanasius* sometimes explains it of *Christ's* human Nature; and on these Accounts, *Dr. Patrick* himself doubts, whether this be a Prophecy of *Christ*, or no, or whether it only relate to divine and human *Wisdom*.

14 Q. *But did not Solomon write the Song of Songs, and is not Christ there foretold as the Bridegroom and Husband of the Church?* A. The Metaphors and Similitudes of the same Kind which are used in the 45th *Psalms*, and in some of the *Epistles*, and the Book of the *Revelations*, have generally persuaded our Christian Expositors to apply this Song to the spiritual Characters and Transactions of *Christ* and his Church: But the Expressions are so much borrowed from the Affairs of a human Love, that they hardly afford such sufficient Argument for the Proof of the *Messiah* as more evident and direct Prophecies, which is my present chief Business: Nor indeed do I know that the New Testament cites any of *Solomon's* Writings as Prophecies of *Christ*.

15 Q. *Which is the next of the Prophets which speak of Christ, as they stand in order in our Bible?* A. *Isaiah*, who was called the Evangelical or Gospel Prophet, because he foretels the greatest Variety of Events that relate to him, viz.

1. That he shall be born of a Virgin. *Isa. vii. 14*
A Virgin shall conceive and bear a Son, and shall call

call his Name Emmanuel; which was explained and accomplished when the Virgin Mary brought forth her Son Jesus. Mat. i. 20—23. The Name Emmanuel signifies, *God with us.*

2. That he shall be of the Family of Jesse or David, who shall be King of Israel; that his Name shall be the mighty God, and his Kingdom shall stand for ever, Isa. xi. 10. *In that Day there shall be a Root of Jesse which shall stand for an Ensign of the People; to it shall the Gentiles seek.* Isa. ix. 6. *Unto us a Child is born; unto us a Son is given; the Government shall be upon his Shoulders, and his Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the Increase of his Government and Peace there shall be no End: Upon the Throne of David, and upon his Kingdom, to order it and to establish it with Judgment and Justice from henceforth even for ever.*

3. And yet that he shall be rejected by many of the Jews, and should be received by the Gentiles. Isa. viii. 14. *He shall be for a Sanctuary; i. e. a Refuge for Mankind: But for a Stone of Stumbling, and Rock of Offence to both the Houses of Israel: i. e. both to Judah and Benjamin, who made up the Jewish Nation; or to the two Kingdoms both of Judah and Israel, as they were distinguished in former Times. Now this Text is applied to Christ, Rom. ix. 33. 1 Pet. ii. 8. His Rejection by the Jews is foretold also in Isa. liii. 1, 2, 3. Who hath believed, &c. But that the Gentiles shall receive him for a Saviour and a King, Isaiah foretels in many Places; as Chap. xlix. 6, 7. He shall be a Light to the Gentiles, and Salvation to the Ends of the Earth. To him whom Man despiseth, to him whom the Nation abhorreth, i. e. the Nation of the Jews, Kings shall*

shall look and arise; Princes also shall worship. Which must refer to the Kings of the Heathens, for the Jews had then no Kings who worshipped him. Isa. xlii. 1, 6. *Behold my Servant whom I have chosen, mine Elect in whom my Soul delighteth; I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles.* The same is repeated in several other Chapters. Isa. lii. 10. and lv. 4, 5. And speaking of the Jews who rejected Christ he saith in chap. lxxv. 15. *Ye shall leave your Name for a Curse to my Chosen, for the Lord God shall slay thee, and shall call his Servants by another Name.* The Name of a Jew is become like a Word of Reproach or Curse among the Christians, who now are the Servants of God.

4. That he shall be full of the Spirit of God, of Wisdom, and Knowledge, and Piety, Justice and Goodness, Isa. xi. 1, 2. *And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his Roots; and the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, and the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord.* This is fulfilled in John iii. 34. *He whom God hath sent, speaketh the Words of God; for God giveth not the Spirit unto him by measure.* Col. ii. 3. *In him are hid all the Treasures of Wisdom and Knowledge.* John i. 32. *The Spirit—abode upon him.*

5. His Commission for the Ministry or Preaching the Gospel is also described by this Prophet; that he should pronounce Terror to the Wicked, and Peace to the Meek, and Humble, and Penitent. Isa. xi. 4. *He shall smite the Earth with the Rod of his Mouth, with the Breath of his Lips he shall slay the wicked.* Isa. lxi. 1, 2, 3. *The Spirit of the Lord God is upon me, because the Lord hath anointed*

anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the Prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, &c. Which was evidently fulfilled in *Jesus Christ*, when he published Pardon of Sin, and everlasting Life to those that repent and believe in him, and pronounced the punishments of Hell upon the impenitent; and our Saviour particularly applies this Prophecy to himself, *Luke iv. 18—21.*

6. That he shall work Miracles of healing when he comes to be a Saviour. *Isa. xxxv. 4. Behold your God will come and save you: then the Eyes of the blind shall be opened, and the Ears of the deaf shall be unstopped: then shall the lame Man leap as an Hart, and the Tongue of the dumb shall sing.* Which was fulfilled when our Saviour wrought these Miracles not only on other occasions, but more eminently in the Sight of the Disciples of *John the Baptist*, who came to learn whether he were the *Christ* or no *Matth. xi. 2—6.* And our Saviour proves it by his Miracles before their Eyes.

7. That he should have a Forerunner to prepare his way in the Wilderness. *Isa. xl. 3. The Voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God: and the Glory of the Lord shall be revealed, and all flesh shall see it together. i. e. The Glory of the Lord shall be made visible to fleshly Eyes by dwelling bodily, or in the Body of Jesus Christ, when God shall manifest himself in the Flesh. 1 Tim. iii. 16.* And *John the Baptist* was his Forerunner in the Wilderness of *Judah.* *Mat. iii. 1, 2, 3.*

8. The

8. The Sufferings of *Christ* also, and his Meekness and Patience under the Contempt, Reproaches, and Persecutions he met with; his Death as an Atonement for Sin, his being numbred among vile Sinners; his Burial with the Rich; his Resurrection, Exaltation, and Intercession, are all spoken of in that admirable Chapter, *Isa. liii.* which I desire my Readers to peruse in this place: for the whole of it is expressed in Language so exceeding plain, that it seems sufficient to convince any honest Infidel or Heathen; and it did actually convince that wild and atheistical Nobleman the Earl of *Rocheſter*, in the last Age, of the Truth of the Gospel, when he compared these Words of the Prophecy of *Isaiah* with the 26th, and following Chapters of the Gospel of *St. Matthew*; and he became a Christian Penitent.

16 Q. Did Jeremiah prophesy concerning Christ?

A. Yes, in a few places of his Prophecy. *Jer. ii. 35, 36. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch; and a King shall reign and prosper, and execute Judgment and Justice in the Earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the Name whereby he shall be called, The Lord our Righteousness.* Which is repeated *Jer. xxxiii. 14, 15.*

There are also some other Prophecies relating to *Christ* and his Gospel in *Jer. xxxi.* some of which are cited in the New Testament.

17 Q. Did Ezekiel foretell any thing concerning Christ? A. Yes, under the Character of *David*, the Servant of God, who was both a Shepherd and a King. *Ezek. xxxiv. 23, 24. And I will set up one Shepherd over them and he shall feed them, even my Servant David: and I the Lord will be their*

their God, and my Servant David a Prince among them; and I will make with them a Covenant of Peace. Ezek. xxxvii. 21. I will take the Children of Israel from among the Heathen, whither they be gone: I will gather them on every side, and bring them into their own Land; and I will make them one Nation in the Land upon the Mountains of Israel, and one King shall be King to them all. ver. 24. Now Christ Jesus was this great Shepherd of the People, John x. 1—16. and the King of Israel, John i. 49. and xix. 19, 21.

18 Q. *What were the Prophecies of Daniel concerning Christ? A. Daniel describes him as the Son of Man who came with the Clouds of Heaven; and there was given him Dominion, and Glory, and a Kingdom, that all People and Nations should serve him; and his Dominion is an everlasting Dominion, Dan. vii. 13, 14. Now our blessed Saviour is continually called the Son of Man in the History of the Gospel; and is said to come in the Clouds of Heaven, Matth. xxiv. 30. and xxvi. 64. and universal Dominion is given him, Matth. xxviii. 18.*

There is also another very remarkable Account of Jesus Christ, or the Messiah, given to Daniel by the Angel Gabriel, Dan. ix. 24, &c. that before the full end of seventy Weeks, that is, seventy times seven Days, which, in prophetical Language, are four hundred and ninety Years after the Commission to Nehemiah to restore Jerusalem and the Church of the Jews; the Messiah shall be cut off, but not for himself: That this Term of Years is appointed to finish Transgression, to make an end of Sin, to make reconciliation for Iniquity, to bring in everlasting Righteousness, to seal up the Vision and Prophecy, and anoint the most Holy. And after this, The People of the Prince that shall come, that
is

is, the Romans, shall destroy the City and the Sanctuary. All which were fulfilled in their proper Seasons, by the Death of *Christ*, his Atonement for Sin, and the Destruction of *Jerusalem*, and the Temple some time after.

19 Q. *What is the next remarkable Prophecy concerning Christ in the Books of Scripture?* A. *Micah* tells us the Place where *Christ* should be born, *Mic. h v. 2.* *Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting.* Which Prophecy is plainly fulfilled, *Matth. ii. 1—6.* and *Luke ii. 4, 5.* when *Mary* the Mother of *Christ* went up to *Bethlehem* to be taxed there, being of the Family of *David*, together with *Joseph* her Husband, of the same Family, and there she brought forth her Son *Jesus*.

20 Q. *What did Haggai foretel concerning Christ?* A. *Hag. ii. 6—9.* *For thus saith the Lord of Hosts, yet once it is a little while and I will shake the Heavens and the Earth, and the Sea; and the dry Land: And I will shake all Nations; and the Desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts: And the Glory of this latter House shall be greater than of the former, saith the Lord of Hosts.* Which is naturally explained thus; He who was the *Desire of all Nations*, or who should be desired as a Saviour by the *Jews* and *Gentiles*, should come (as *Malachi* expresses it) into his Temple, *Mal. iii. 1.* And by this means, even by his own presence, should make the latter Temple, which was built after the Captivity, more glorious than that of *Solomon*; though its Riches and Magnificence, in all outward respects, were far inferior to *Solomon's*: This is the only
reasonable

reasonable Construction can be put upon those Words.

21 Q. *Does Zechariah tell us any thing concerning Christ?* A. Though his Prophecy be generally pretty obscure, yet in several Places he speaks those things which plainly relate to the *Messiah*; some whereof are cited and applied to *Christ* in the New Testament, and several of them were attributed to the *Messiah* by the ancient *Jews*. See the Texts that follow.

He tells us in Chap. vi. ver. 12. *Thus speaketh the Lord of Hosts, saying, Behold the Man whose Name is the Branch, he shall build the Temple of the Lord, he shall bear the Glory, and shall sit and rule upon his Throne, and he shall be a Priest upon his Throne, and the Counsel of Peace shall be between them both: and they that are afar off, shall come and build in the Temple of the Lord.* Wherein the Prophet informs us, that this Person whom foregoing Prophets have called *The Branch out of the Root of Jesse*, shall build up the Church of God in the World, and be both a Priest and a King with Counsels of Peace; and the *Heathens* that are afar off shall come and assist this Work of building up the Church.

This same Prophet declares also that *Christ* shall come to *Jerusalem* as the *King of Zion*, meek and bringing *Salvation*, riding upon a *Colt*, the *Fole of an Ass*. Zech. ix. 10. Which was fulfilled *Matth.* xxi. 5. and *John* xii. 15.

22 Q. *Does this Prophet say any thing concerning the Remission of Sins to be obtained through Jesus Christ?* A. Yes, there is a remarkable Prophecy in Zech. xiii. 1. which must be referred to this Subject. *In that Day there shall be a Fountain opened to the House of David, and the Inhabitants of Jerusalem,*

Jerusalem, for sin and for uncleanness; i. e. by the Death of Christ, and his Blood making atonement for Sin. And *ver. 7.* his Sufferings are described which should be inflicted on him, when God himself should bruise him, and make his Soul an Offering for Sin, as *Isaiah* expresses it; and that his Disciples for a Season should forsake him. *Zech. xiii. 7. Awake, O Sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts. Smite the Shepherd and the Sheep shall be scattered.* Which was fulfilled, *Matth. xxvi. 56.*

And besides all this, his Sufferings from the hands of Men are also described, *viz.* that he should be sold for thirty pieces of silver, which should be given to the Potter, *Zech. xi. 12, 13.* which the Prophet speaks as personating the Messiah, as David had often done before; and it was fulfilled *Matth. xxvii. 9, 10.* The Prophet foretels also the manner of his death, *viz.* that he should be pierced, and intimates the Conversion of some of those Jews who crucified him. *Zech. xii. 10. I will pour out on the House of David, and the Inhabitants of Jerusalem, the Spirit of Grace and Supplication; and they shall look on me [or him] whom they have pierced, and mourn for him.* Fulfilled in *John xix. 34, 36.* when his Side was pierced with a Spear, and his Hands and Feet with Nails; and *Acts ii. 23, 36, 37, 41.* when his Crucifiers were converted; whereof a further and more glorious Accomplishment is expected in the latter Days, among the Jewish Nation, who have been piercing him with Reproaches almost ever since.

23 Q. And what does Malachi, the last of the Prophets, speak concerning Christ? A. His Prophecy is expressed in pretty plain Language. *Chap. iii. 1. Behold I will send my Messenger, viz. John the Baptist,*

Baptist, and he shall prepare the Way before me. Matth. xi. 10. And the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant whom you delight in. And he shall sit as a Refiner and Purifier of Silver; and he shall purify the Sons of Levi, that they may offer to the Lord an Offering in Righteousness. Now this was accomplished when Christ came into the Temple, and when he reformed the evil Practices of the Priests and People.

24 Q. You have given us a large Account of what the Jewish Prophets have foretold; but were there no others besides the Jews which prophesied concerning Christ? A. Yes; there are two very remarkable Persons who were not Jews, whose Expressions have a Reference to our blessed Saviour; and these were Balaam and Job.

25 Q. What did Balaam say concerning Christ? A. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the Corners of Moab, and destroy the Children of Seth; Seir and Edom shall be his Possession; and out of Jacob shall he come who shall have Dominion. Num. xxiv. 17, &c.

26 Q. What Reason is given to prove that this refers to Christ? A. Christ is called the Morning-Star, Rev. xxii. 16. He was of the Family of Jacob or Israel: He shall smite and destroy the Enemies of the Church, and have the Heathens for a Possession, and his Dominion is everlasting. Psal. ii. 6, 7, 8, 9.

27 Q. What is the remarkable Prophecy which Job spake concerning Christ? A. Job xix. 25, 26. I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth: And though after my Skin Worms destroy this Body, yet in my Flesh shall I see God.

28 Q.

28 Q. *When is this Prophecy to be fulfilled?* A. When *Christ the Redeemer*, who lives in Heaven, shall come to raise the Dead, and to judge the World, *he shall stand last upon the Earth*, after his Enemies are conquered; and the Children of God in their new raised Bodies shall see God; *i. e.* shall see *Jesus Christ the Redeemer*, who is *Emmanuel*, or God with us; and who is described as *God manifest in the Flesh*, 1 *Thes.* iv. 16, 17. 1 *Cor.* xv. 24, 25, 26. 1 *Tim.* iii. 16.

29 Q. *What great and evident Truth may be inferred from this long Rank of Prophecies concerning Jesus Christ our Saviour?* A. We learn that from the Beginning of the World, ever since the Sin and Fall of *Adam* throughout the several Ages of Mankind, there hath been a continual Succession of Prophecies given from God, who foreknows all things, concerning some great and glorious Deliverer and Saviour, who should be manifested to the World in time, and that he should appear as the King of *Israel*, and for the Salvation both of *Jews* and *Gentiles*: And accordingly he has been expected by those good Men in the several Ages who were best acquainted with the Scriptures, and particularly in that Age wherein *Jesus Christ* appeared. See *Luke* i. 69, 70. and xxiv. 27. *Acts* iii. 18—24.

30 Q. *But does this determine Jesus, the Son of Mary, to be this glorious Person, this expected Saviour?* A. Since all the Characters which so many Prophets, in so many different Ages, have given concerning the *Messiah*, or *Christ the Saviour*, do really agree and meet together in *Jesus*, and in none besides, they leave us no room to doubt whether this *Jesus of Nazareth*, the Son of *Mary*, be the *Christ* or no.

THE
HISTORY
OF THE
NEW TESTAMENT,
Abridged in Way of QUESTION
and ANSWER.

The INTRODUCTION.

HA VING finished the History of the *Old Testament*, and related in short the Affairs of the *Jews*, so far as we find them recorded elsewhere, we proceed now to the History of the *New*: The chief Subjects of it are our Lord *Jesus Christ*, the Saviour of Mankind; *John* the Baptist, who was his Forerunner; and the *Apostles*, who were his Followers.

The History of *John* the Baptist is but short; it contains a brief Narrative of his Birth, his Ministry, and his Death.

The History of *Christ* our Saviour is much larger, and it may be divided into three distinct Parts; viz. The Account of his *Birth* and *Child-*
N *hood*;

hood? the Account of his *publick Life and Ministry*; and the Account of his *Death, Resurrection, and Ascension*.

The History of the *Apostles*, after our Saviour's Ascension, begins with an Account of the *twelve Apostles* in general, but chiefly of St. *Peter*, and St. *John*; and proceeds more largely to a particular Account of the Travels, Labours, and Sufferings of St. *Paul*: And this concludes the Scripture-History, except what is contained in the Visions of St. *John* in the *Revelation*.

The Writers of this History are St. *Matthew* and St. *John* the Apostles; St. *Mark* the Companion of St. *Peter*, and St. *Luke* the Companion of St. *Paul*. It is contained chiefly in the *four Gospels*, written by those Evangelists whose Names they bear; and in the *Acts of the Apostles*, of which *Luke* was the Writer; though some further Hints and Memoirs may be collected from some Parts of the Epistles.

CH A P. XXI.

Of JOHN the Baptist.

1 Q. *AS the Old Testament begins with the Creator of the World, so the first Question here is, Who was the Saviour of the World?*
 A. *Jesus Christ, the Son of God, who was sent down to dwell among Men, in order to become their Saviour, Matth. i. 21. 1 Tim. i. 15. John iii. 17. 1 John iv. 14. Matth. xvi. 16.*

2 Q. *What Notice was ever given of his Coming?*

A. God himself, and his Prophets, throughout all Ages, have foretold his coming as some great Deliverer, as the *Messiah* or Anointed of God. *Luke* i. 70. *Acts* iii. 18.

3 Q. *Were there any plain Marks or Characters given of him whereby he might be known?* A. Yes, many Characters of him are found in the Books of the Old Testament, as the foregoing Chapter declares; and he has answered them all, both in his Life, his Doctrine, his Death, and his Resurrection.

4 Q. *Was such a Messiah expected by the Jews, to whom the Books of the Old Testament were given?*

A. He was long expected by them, and particularly in that Age wherein he came; and that both by the *Jews* and the *Samaritans*. *John* i. 45. *Luke* viii. 15. *John* iv. 25, 29.

Note, It is worth our Observation, that not only the *Jews* and *Samaritans*, but the *Heathens* also, about this time, expected some great King or glorious Person to be born.

Virgil, the *Roman* Poet, who lived in the time of *Augustus Caesar*, in his fourth *Eclogue*, is supposed to describe the Blessings of the Government and Age of some great Person who was, or should be born about this time; and he doth it in Language very agreeable to the *Jewish* Prophets Description of the *Messiah*, and his Kingdom. Some suppose that he borrowed this Sense from some ancient Books of the Prophetesses who were called *Sibyls*; but it is evident that those Writings of the *Sibyls* which are delivered down to us, have so many Signs of Forgery, that we can give no great credit to them.

Suetonius, a *Roman* Writer tells us, in the Life of *Augustus Caesar*, that there was one *Julius Marathus*

declared, that *Nature was about to bring forth a King for the People of Rome*: He says also in the *Life of Vespasian*, that *there had prevailed over all the Eastern Part of the World, a constant Opinion that about that time there should come out of Judea those who should obtain the Empire of the World*. Tacitus, another of their Historians, saith the same Thing, and that *it was contained in the ancient Books of the Jewish Priests*; so that both *Jews and Gentiles*, expected now some glorious Person to arise in the World.

5 Q. *Who was the Forerunner, or the Messenger sent to declare that he was just at hand?* A. John the Baptist, the Son of Zecharias and Elizabeth, Luke i. 5, 76. Mark i. 2.

6 Q. *What was Zecharias?* A. A good Man, and a Priest, who lived without a Child till his Wife and he were both grown old, Luke i. 6, 7.

7 Q. *What was there remarkable in the Birth of John?* A. The Angel Gabriel appeared to Zecharias while he was offering Incense in the Temple, and the People were praying without, and told him that he should have a Son, and should call his Name John, Luke i. 9, 10, 11, &c.

8 Q. *What Sign did the Angel give of the Truth of his Message?* A. That Zecharias should be dumb, and not able to speak till John was born, ver. 20.

9 Q. *What Honour was done to Elizabeth while she was with Child with her Son?* A. The Virgin Mary, the Mother of Jesus, made a Visit to her, and they both rejoiced and praised God together in a divine Rapture, Luke i. 39—55.

10 Q. *When was Zecharias released from his Dumbness, and had his Voice restored to him?* A. When his Wife brought forth a Son, and they were going to circumcise the Child, he wrote his

Name

Name *John* on a Table, and then his Tongue was loosed, and he spake the Praises of God, *ver.* 59—64.

11 Q. *Where was John brought up?* A. In the desert Country, or Wilderness of *Judea*, and there also he began his publick Ministry, when he was about thirty Years of Age, *ver.* 80. and *Luke* iii. 2.

12 Q. *What was his chief Commission from God?* A. He was sent to preach the Doctrine of Repentance and Forgiveness of Sins; to baptize or wash with Water those who professed their Repentance and to direct the People to Christ as the Saviour, *Mark* i. 4, 5. *John* i. 26, 31.

13 Q. *What further Instructions did he give to the People?* A. He bid them not trust in their being the Children of *Abraham*, he taught them Lessons of Love and Liberality, to give Food and Cloathing to those who wanted, and he gave special Directions to the Pharisees and Sadducees, to the Publicans and the Soldiers who came to be baptized, *Matth.* iii. 7, 8. *Luke* iii. 7—14.

14 Q. *What Directions did he give to the Pharisees and Sadducees?* A. He bid them bring forth Fruits in their Lives, to make their Repentance appear, as well as profess it with their Lips, *Matth.* iii. 7, 8.

15 Q. *What Advice did he give the Publicans or Tax-gatherers?* A. To exact or demand no more Money of the People than what was appointed, *Luke* iii. 13.

16 Q. *And what was his Counsel to the Soldiers?* A. To do Violence or Injury to none, to accuse no Person falsely, and to be content with their Pay, *Luke* iii. 14.

17 Q. *What did he say concerning himself?* A. That he was not the *Christ*, nor the very Pro-

phet *Elias* risen from the dead, but that he was only come as a Voice in the Wilderness, to prepare the Way of the Lord, according to the Prophecy of *Isaiah*. *John* i. 20—23. *Isa.* xl. 3.

18 Q. But does not Jesus Christ himself say that John was *Elias* or *Elijah*. A. Yes, because he came in the Spirit and Power of *Elias*, to prepare the Way for *Christ*, according to the Sense of the Prophet *Malachi*. *Mal.* iv. 5. *Luke* i. 17. *Mat.* xvii. 12, 13.

19 Q. Wherein did he imitate or look like *Elias* or *Elijah*? A. That he wore a Garment of Hair; that he lived an austere Life, like *Elijah*, in the Wilderness; that he came to begin a Reformation among the *Jews*, as *Elias* did, when they were greatly corrupted; and he reproved *Herod*, as *Elias* reproved *Abab*. *Mark* ix. 13. and i. 6. *Mat.* xiv. 3.

20 Q. What did he say concerning Jesus Christ? A. He declared that though *Jesus* came after him, yet he was not worthy to bear his Shoes; that he only baptized with Water, but *Jesus* would baptize with the Holy Ghost and Fire; and he pointed him out in the midst of the People, *This is the Lamb of God that taketh away the Sins of the World*. *John* i. 29—34. *Mat.* iii. 11.

21 Q. How did he come to know Jesus Christ? A. He had some notice given him privately from God, and he had a further public Sign from Heaven to confirm his Knowledge of him.

22 Q. What was that public Sign? A. When *Jesus* was baptized by *John* at the River *Jordan*, the Holy Ghost came down like a Dove, and rested upon him, as God had foretold him. *Mat.* iii. 16, 17. and *John* i. 31, 32, 33.

23 Q. Did the Disciples of John immediately leave him, and follow Jesus? A. No, for Jesus had not then begun his publick Ministry.

24 Q. How did John further recommend Jesus Christ to his Disciples? A. Some time after he sent them to see the Miracles that Jesus wrought, that they might be convinced that he was the Messiah. *Matth. xi. 6.*

25 Q. What became of John the Baptist? A. He was cast into Prison by Herod, because he reprov'd him for taking Herodias, his Brother Philip's Wife, *Matth. xiv. 3, 4.*

26 Q. Did not Herod hear John preach sometimes, and reformed some of his evil Practices upon it? A. Yes, he did; and yet he was persuaded to put him to Death at last, to satisfy the Malice and Revenge of this wicked Woman, *Mark vi. 20—29.*

27 Q. How came this to pass? A. Upon Herod's Birth-day the Daughter of Herodias pleased the King so well with her dancing, that he promised to give her whatever she asked; and her Mother bid her ask for John the Baptist's Head in a Dish, *Matth. xiv. 6—8.*

28 Q. And did Herod then comply with this bloody Request? A. Yes, for he had sworn to it before a great deal of Company, and rather than break his rash and sinful Oath, he would kill a Prophet of God, *Matth. xiv. 9—11.*

29 Q. What became of the Body of John the Baptist? A. His Disciples took it up and buried it. *ver. 12.*

30 Q. Whither did his Disciples go afterward? A. They went and told Jesus what had befallen their Master, and probably they became the Disciples of Jesus, *ver. 12.*

C H A P. XXII.

Of the Birth and Childhood of J E S U S
C H R I S T.

1 Q. *W*HO was Jesus Christ? A. The Son of God, who came into this World to be the Saviour of Men, 1 John iv. 14. John iii. 17.

2 Q. *W*hat does the Name Jesus Christ signify? A. *J*esus (which is his proper Name) signifies a Saviour; and *C*hrist is the same in Greek that *M*essiah is in Hebrew, which signifies his being anointed, or appointed to that Office, Matth. i. 21. John i. 41. Psal. ii. 2.

3 Q. *W*here did he dwell before he came into this World? A. He dwelt with God his Father in a very glorious State before this World was made, John xvii. 5. and i. 1, 2, 14.

4 Q. *I*n what manner did he come into this World? A. He laid aside his Glory, he took a Body of Flesh and Blood, which God had prepared for him, and was born of *M*ary, who was a Virgin, according to the Prophecy of *I*saiah, Phil. ii. 7. Heb. ii. 14. and x. 5. Matth. i. 20, 23. *I*sai. vii. 14.

5 Q. *W*ho was this *M*ary the Mother of Jesus Christ? A. She was a poor young Woman of the Family of *D*avid, who was espoused to, or had consented to marry *J*oseph, a Carpenter, who was also of the House of *D*avid, that Royal Family being then fallen into decay, Matth. i. 18, 20. Luke i. 32. Matth. xiii. 55.

6 Q. *Did Joseph marry her afterwards?* A. Joseph was admonished by an Angel of God to marry her without Fear, because the Child that was formed in her was by the Spirit of God, *Mat. i. 20.*

7 Q. *What Notice had Mary that she should have such a Son?* A. The Angel Gabriel was sent to her at *Nazareth*, where she dwelt, to assure her that the Power of the most high God should over-shadow her, and that she should bring forth a Child who should be called the *Son of God*, *Luke i. 26—35.*

8 Q. *How was Mary further encouraged in this Hope?* A. While she was with Child with her Son Jesus, she went to visit her Cousin *Elizabeth*, who was then with Child with *John the Baptist*; *Elizabeth* saluted her as the Mother of the *Messiah*, and they were both inspired to praise the Lord with divine Raptures, *Luke i. 39—55.*

9 Q. *Where was Jesus Christ born?* A. In *Bethlehem*, the City of *David*, according to the Prophecy of *Micah*, *Luke ii. 4. Matth. ii. 5, 6. Micah v. 2.*

10 Q. *How came Mary to lie-in at Bethlehem?* A. *Augustus Cæsar*, the Emperor, had decreed to tax or register all the World; and Joseph being of the House of *David*, went up with Mary, his espoused Wife, to be registred or taxed in *Bethlehem* the City of *David*, *Luke ii. 1—5.*

11 Q. *What Provisions were made for her there?* A. A poor Provision indeed; there was no Room for them in the Inn, she was lodged in a Stable, and when she brought forth her Son, she laid him in the Manger, *Luke vii. 2.*

12 Q. *What special Notices were given that this Child was the Messiah, or Christ the King of Israel?*

rael? *A.* Many Notices were given of it by Angels and Men, by *Jews* and *Gentiles*.

13 *Q.* *What Notice was given by Angels that Christ was born?* *A.* An Angel appeared to some Shepherds by Night, and sent them to find the Babe in a Manger at *Bethlehem*, *Luke* ii. 8—16.

14 *Q.* *What Joy was shown among the Angels upon this Occasion?* *A.* A Multitude of the heavenly Host praised God, saying, *Glory to God in the Highest, Peace on Earth, and Good-will towards Men*: and this the Shepherds heard, ver. 13, 14.

15 *Q.* *What Testimonies were given to Jesus Christ in his Infancy by any of the Jews?* *A.* When he was brought to the Temple to be circumcised, and presented to the Lord as the First-born, *Simeon* and *Anna*, two ancient Persons among the *Jews*, bore witness to him, ver. 25, 36.

16 *Q.* *What was the Witness which Simeon bore to the Infant Jesus?* *A.* It was revealed to him that he should not die before he had seen the *Messiah*; and he took *Jesus* up in his Arms, and said, *Now Lord, let thy Servant depart in Peace, for mine Eyes have seen thy Salvation*, ver. 26—30.

17 *Q.* *What Witness did Anna bear to him?* *A.* She was an aged Widow, and a Prophetess; she gave Thanks to the Lord concerning him, and spake of him to all that looked for Redemption in *Jerusalem*, ver. 36—38.

18 *Q.* *Who among the Gentiles received Notice of the Birth of Christ?* *A.* Some wise Men in the *East* had seen a new Star, and they had some divine Notice that a King of the *Jews* was born, and they came to worship him, *Matt.* ii. 1, 2.

19 *Q.* *How did they find out the House where Jesus was?* *A.* The Star went before them, and stood over the Place where the Infant lay, ver. 9.

20 Q. *What Honour did they do him?* A. They fell down and worshipped him, and presented him Gold and Spices, ver. 11.

21 Q. *What Enemies or Dangers did Jesus meet with in his Infancy?* A. Herod the Great, who then reigned in Judea, having heard from the wise Men that a King of the Jews was born, was filled with Jealousy, and thought to destroy Jesus, ver. 13.

22 Q. *What means did Herod use to destroy him?* A. He slew all the Children that were in or near Bethlehem, under two years old, ver. 16.

23 Q. *How did the Child Jesus escape?* A. Joseph, his supposed Father, was warned by an Angel to take the young Child and his Mother and flee into Egypt, ver. 13.

24 Q. *When did Jesus return into the Land of Israel?* A. When Herod was dead, God sent a Message by an Angel, in a Dream, to command Joseph and Mary to return with him; so they returned into Galilee, and dwelt in Nazareth, their City, ver. 19—23.

25 Q. *Was there any thing further remarkable in the Childhood of Jesus?* A. When he was twelve Years old he went up with his Parents to the Passover, according to their Custom; but when they returned, they missed their Son, Luke ii. 41, 42, 43.

26 Q. *Where did they find him?* A. They turned back to Jerusalem, and after three days they found him in the Temple, in the midst of the Doctors, both hearing them, and asking them Questions, ver. 45, 46.

27 Q. *What Reason did the Child Jesus give for his Conduct?* A. He told them, that they might have supposed he was about his Father's Business:
but

but he went down with them to *Nazareth*, where he spent the rest of his Childhood, and was subject to his Parents, *Luke ii. 49—51.*

28 Q. *How did Jesus employ his younger Years?*

A. It is reported by the Ancients, that he was brought up to his Father's Trade, who was a Country Carpenter, and that he made Ploughs and Yokes for Oxen; for *Jesus* himself is called a Carpenter, *Mark vi. 3.*

C H A P. XXIII.

Of the publick Life and Ministry of CHRIST.

INTRODUCTION.

His Preparation for his publick Work.

1 Q. *AT what Age did Jesus begin to appear in publick?* A. About thirty Years of Age, *Luke iii. 23.*

2 Q. *How was he prepared for his public Work?* A. He was eminently prepared for it by his Baptism, by the Descent of the Holy Spirit on him, by his Retirement and his Temptations, *Luke iii. and iv.*

3 Q. *When was Jesus Christ baptized?* A. When *John* the Baptist was sent with a Commission to baptize Men, *Jesus* offered himself at the River *Jordan* to be baptized, that he might fulfill all Righteousness, though he had no need to be washed from Sin, *Mat. iii. 14, 15.*

4 Q. *What Testimony did he receive from John the Baptist?* A. *John* declared that *Jesus* was the Lamb

Lamb of God who would take away the Sins of the World ; and that he himself who baptized with Water was not worthy to loose the Shoes of *Jesus*, because he was appointed to baptize with the Holy Spirit and with Fire, *Matth. iii. 11.*

5 Q. *What Miracle attended this Baptism?*

A. When *Jesus* came from the Water, the Spirit of God like a Dove descended upon him, and a Voice from Heaven was heard, saying, *This is my beloved Son in whom I am well pleased, Matth. iii. 16, 17.*

6 Q. *Whither did he go for his Retirement after he was baptized?* A. He was led into the Wilderness, not only to endure Temptation, and conquer the Tempter there, but probably to spend forty Days in Meditation and Prayer, and converse with God, as *Moses* before his giving the Laws to *Israel* spent forty Days with God on Mount Sinai, *Mark i. 12, 13.*

7 Q. *Was this the Place of his Contest with the Tempter?* A. Yes, the Devil assaulted him here with three powerful Temptations, *Matth. iv. 1—11.*

8 Q. *What was the first Temptation?* A. The Devil persuaded him to turn Stones into Bread, because he was a-hungry, having fasted forty Days.

9 Q. *How did Christ answer him?* By shewing him that Man doth not live by Bread alone, but by the Power and Blessing of God, *Deut. viii. 3.*

10 Q. *What was the second Temptation?* A. The Devil set him upon a Pinnacle of the Temple, and bid him cast himself down, for there was a Promise in *Psalms xci. 11.* that Angels should

should bear him up, so that he should receive no Hurt.

11 Q. *How did Jesus resist that Temptation?*

A By shewing that we must not tempt the Providence of God *any way*, Deut. vi. 16. and therefore we must not venture upon Dangers without Necessity.

12 Q. *What was the third Temptation?* A. The Devil promised to give him all the Kingdoms of this World, if Jesus would fall down and worship him.

13 Q. *How was this Temptation vanquished?*

A. By declaring that God only was to be worshipped, Deut. vi. 13. and x. 20.

14 Q. *Whence did Jesus derive his Answer to these several Temptations?* A. From several Texts of Scripture which he cited upon this Occasion, and all out of the Book of Deuteronomy.

15 Q. *What Token of Honour from Heaven did Christ receive in the Wilderness?* A. When the Devil was disappointed and vanquished, and forsook him, the Angels of God came and ministered unto him.

SECT. I. JESUS CHRIST'S *Appearance* *with the Characters of the Messiah.*

16 Q. *WE are come now to the publick Life and Ministry of Jesus Christ, and let us hear what were the chief Parts or Designs of it?*

A. The first Design of his publick Life and Ministry was to appear in the World with the Marks of a divine Commission, and the Characters of the *Messiah* upon him.

17 Q.

17 Q. *How did Jesus fulfil this first Design of his publick Life and Ministry?* A. He healed the Sick, he raised the Dead, he preached the glad Tidings of Salvation to the Poor, he set about the Reformation of the World, and all this without Noise or Uproar, and he received several Testimonies from Heaven. See these Characters of the *Messiah* foretold by the Prophets, *Isa.* xxxv. 4, 5. and lxi. 1, 2. and xlii. 2. *Mal.* iii. 1, 2, 3. and exemplified in *Christ*, *Matth.* xi. 3, 4, 5. and v. 17—20. and xii. 19.

18 Q. *But did not Christ preach up his own Character as the Messiah or anointed Saviour?* A. Though he several times preached that he was sent from God, yet he very seldom declared plainly that he was the *Messiah*; and even forbid the Men that knew it to publish it at that time, nor would he suffer the *Devils* to declare it, *Mat.* xvi. 20. *Mark* i. 34.

19 Q. *Why did our Saviour so long abstain from declaring that he was the Messiah who should come into the World?* A. Partly that Men might learn his Office and Character in a rational Way, and infer that he was *Messiah* by his Doctrine and his Works, and partly that he might not expose himself to the Rage of his Enemies, and to Death before his time, *Luke* vii. 19—23.

20 Q. *What were some of the Testimonies which Christ received from Heaven in his Life?* A. Voices from Heaven at several times; once at his Baptism, which was mentioned before; once among the People in answer to his Prayer; and once on the Mount of Transfiguration, when *Moses* and *Elias* came from Heaven to attend him.

21 Q. *What was that Voice which came in answer to his Prayer?* A. When *Christ* prayed in publick

publick that God his Father would glorify his Name, there was an Answer came from Heaven, *I have glorified it, and I will glorify it again,* John xii. 28.

22 Q. *What was the Transfiguration?* A. *Jesus went up into a high Mountain with three of his Disciples, his Countenance was changed all glorious, and his Raiment shining like Sun-beams, Moses and Elias appeared and conversed with him, and from a bright Cloud broke forth a Voice, This is my beloved Son, hear him,* Matth. xvii. 1—5.

SECT. II. *Of the Subjects of his Preaching, his Parables, his Disputes.*

23 Q. *WHAT was the second Part and Design of his publick Life and Ministry?* A. To preach and teach many necessary Truths and Duties to the People, *Mark i. 38. Isa. lxi. 1. Luke iv. 18.*

24 Q. *In what manner did our Lord Jesus Christ preach to the World, and teach Mankind?* A. He spake several things to them in publick Sermons or Discourses, others in free Conversation or Dispute: sometimes he spake in plain Language, at other times by way of Parable or Similitude, *Mat. v. 2, 3, &c. and xiii. 3.*

25 Q. *What were some of the chief Subjects of our Saviour's publick Preaching?* A. These that follow, (*viz.*)

1. He explained the Law of God in its full Latitude, as it reaches the Thoughts, as well as Words and Actions, and rescued it from the grievous Corruptions, the false Glosses and Mistakes of the Jewish Teacher; and by this Means
he

he convinced his Hearers of Sin, and shewed them the Need of a Saviour, *Matth.* v. 6, 7. ix. 12, 13.

2. He taught them the Vanity of depending upon any outward Privileges, as being the Children of *Abraham*; he shewed them the Danger of putting Ceremonies and Forms of any kind in the room of real and practical Godliness; he severely reprov'd the Scribes and Pharisees on this account, and assured Men there was no Salvation for them, no Entrance into Heaven, without being born again, or becoming new Creatures. See *John* iii. 3—8. viii. 33—41. *Matth.* vii. 21—24. viii. 12. and xxiii. 13—33.

3. He corrected several sinful Customs and Practices, with other foolish Traditions among the People, and reprov'd the Teachers of the Law for mingling their Traditions and the Inventions of Men with the pure Appointments of God, *Mark* vii. 1—13. *John* ii. 13—17. *Matth.* v, vi, and vii.

4. He called the People aloud to Repentance of every Sin, because the Kingdom of the Gospel was at hand. See *Matth.* iv. 17. *Luke* v. 32.

5. He gave particular Directions for the Practice of many Duties, (*viz.*) spiritual Worship, Prayer, Dependance upon God, Hearing the Word, Giving Alms, loving our Neighbours, Forgiving our Enemies, &c. *Mat.* v, vi, vii, and xiii.

6. He preached the Gospel, or the glad Tidings of Pardoning-Grace to Sinners, who repented of their Sins, and believed in him: he promised the Assistance of the Holy Spirit to them that asked it of God; he represented himself as sent of God, and invited all Men to come to him and trust in him that they might be saved, *Luke* iv. 18, 21,

22. and xi. 9—13. *Matth.* v. 3—12. vii. 7, &c. and xi. 28. *John* v. and vi, vii, and viii.

7. He revealed the things of the future and invisible World, the Resurrection and the Day of Judgment, Heaven and Hell, beyond what the World had ever known before, 2 *Tim.* i. 10. *Mat.* v. 8, 12. xiii. and xxv, &c.

8. He often foretold that the *Jews* would reject him and his Gospel, and should be terribly punished for it: and he declared that the *Gentiles* would receive his Gospel, and said many things to prepare the Way of the *Gentiles* into the Church or Kingdom of the *Messiah*, because the *Jews* had such violent Prejudices against their Admission into it, *Mat.* viii. 12. and xx, xxi. *Luke* xv. *Mat.* xx. 40, 41. and xxiii. 38.

9. He several times foretold his own Death, and his Resurrection, and his future Glory, and his coming to raise the Dead, and to judge the World, *Matth.* xxi, xxiv, and xxv. *John* v. 27—29. xii. 23—34. *Matth.* xii. 40.

26 Q. *Did Jesus Christ foretell all these things plainly and openly?* A. What he spake by way of Prophecy in private to his Disciples, he spake plainly; but what he spake of this kind in publick to the Multitudes, was often (though not always) delivered in Parables and Similitudes, *Mark* iv. 11, 32, 34. *Matth.* xx. 18—28.

27 Q. *But did not Christ teach the great and glorious Doctrine of his own Death as a Sacrifice or Ransom for sinful Men in the Course of his publick Ministry?* A. He taught this privately to his Disciples, to whom he spoke more freely of his Death and Resurrection toward the End of his Life, *Matth.* xvi. 16—22. But, as for wise Reasons he did not preach publickly and plainly to the

the People his own Death or his Resurrection, so he scarce ever preached in publick and in plain Language those great Doctrines of Christianity that depend upon his Death or his Resurrection: These things were wisely reserved for the Ministry of his Apostles after he was actually dead and risen, and ascended to Heaven, and had poured out on them the promised Spirit, *Matth. x. 27. and Luke xxiv. 45—49.*

28 Q. *What were some of the most remarkable among the Parables of Jesus Christ?* A. The Parable of the Sower and the Seed, Of the Tares in the Field, Of the merciless Servant, Of the good Samaritan, Of the Labourers in the Vineyard, Of the wicked Husbandmen, Of the ten Virgins, Of the Improvement of Talents, Of the prodigal Son, Of the rich Man and *Lazarus* the Beggar.

29 Q. *What is the Parable of the Sower and the Seed?* A. As the Seed that is sown, falling on different sorts of Ground, brings forth more or less Fruit, or no Fruit at all; so when Ministers preach the Gospel, the Word becomes more or less fruitful, or unfruitful, according to the good or evil Hearts of the Hearers, *Matth. xiii. 1—23.*

30 Q. *What is the Parable of the Tares in the Field?* A. As the Enemy had sowed Tares where the Husbandman had sowed Wheat, and they were both suffered to grow together till the Harvest, then the Wheat was gathered into the Barn, and the Tares were burnt; so the Devil mingles his Children with the Children of God in this World, but at the Day of Judgment they shall be separated; the Children of the Devil shall be cast into a Furnace of Fire, and the Children of God shall shine

shine in the Kingdom of their Father, *Matth.* xiii. 24—43.

31 Q. *What means the Parable of the mercilefs Servant?* A. Though his Lord forgave him ten thousand Talents, yet he dealt cruelly with his Fellow-Servant who owed him but an hundred Pence, and cast him into Prison till he should pay it. When the Lord heard of it, he reprov'd and imprison'd him till the Payment of his Debt: and thus the great God, who is ready to forgive us our innumerable Sins, will deal with us, if we forgive not our Brethren their Offences against us, *Matth.* xviii. 21—35.

32 Q. *What Parable is that which is called The good Samaritan?* A. When a Jew was abused and stript, and wounded by Robbers, and left helpless, a Priest and a Levite pass'd by and neglected him, a Samaritan took care of him, and carried him to an Inn for his Recovery. This Jesus spake to shew that the Samaritan treated the Jew as a Neighbour ought to do, and that no Differences of Opinion should hinder us from Actions of common Humanity towards other Men, *Luke* x. 30—36.

33 Q. *What is the Design of the Parable of the Labourers in the Vineyard?* A. The Labourers who were called at the eleventh Hour, through the great Goodness of the Master, received the same Reward as those who were called in at the first Hour: even so the Gentiles should be called into the Church in the latter Days, and enjoy equal Privileges with the Jews who had been called many Ages before them, *Matth.* xx. 1—16.

34 Q. *What is the Parable of the wicked Husbandmen?* A. The Owner of a Vineyard let it out to Husbandmen, and going into a far Country,

try, first sent his Servants, and at last his Son to receive the Fruits: but they beat and slew both the Servants and the Son. Upon which, at the Return of the Owner, these Husbandmen were destroyed, and the Vineyard let out to others: By which our Saviour designed to shew how the *Jews* brought no Fruit to God, notwithstanding all their Advantages, that they abused his Prophets, and would slay his Son, that God would turn them out of his Church, and give his Gospel to the *Gentiles*, *Matth. xxi. 33—43.*

35 Q. *What is the Parable of the ten Virgins?*

A. Some of these Virgins were wise, and some were foolish; but they all slept while the Bridegroom tarried, and at Midnight when the Bridegroom came, even the wise were something unprepared, but the foolish were shut out of the Wedding: whence our Saviour draws this Advice, Watch ye, for ye know not the Day or Hour when the Son of Man cometh, *Matth. xxv. 1—13.*

36 Q. *What is the Parable of the Talents?*

A. Those Servants who were intrusted with several Talents, and had improved them, were rewarded in proportion to their Improvement: but he who laid up his Talent in a Napkin, and made no Improvement of it, was cast into utter Darkness as an unprofitable Servant. The plain Design of this Parable is to shew the Necessity of Diligence in the Improvement of all our Mercies and Advantages, *Matth. xxv. 14—30. Luke xix. 12—27.*

37 Q. *What is the Parable of the prodigal Son?*

A. The younger Son of a Family grew prodigal, and wasted his Estate in rioting abroad, while the elder Son lived at home and served his Father; but upon the Return of the Prodigal, and his Repentance,

penitance, his Father received him with much Compassion and Joy; at which his elder Brother was angry. So shall the Mercy of God be shewn to the repenting *Gentiles*, when they shall forsake their Sins and return to God, though the *Jews* will be envious and quarrel with this Conduct of Providence, *Luke xv. 11—32.*

38 Q. *What was the Parable of the Rich Man and Lazarus?* A. The Rich Man who spent his Days in Luxury, and was cruel to the Poor, died, and went to Hell; but *Lazarus* a Beggar was religious, and went to Heaven: The Rich Man in his Torments would fain have *Lazarus* sent to warn his Kindred of their Danger; but *Abraham* tells him that if they will not hear *Moses* and the *Prophets*, neither will they be persuaded to leave their Sins, though one rose from the Dead, *Luke xvi. 19—31.*

39 Q. *How could the Hearers of Christ understand these Parables?* A. There were many of them which they did not understand: but when they were retired from the Multitude, *Christ* expounded the Parables to his Disciples, *Mark iv. 9—12, 34.*

40 Q. *Besides these publick Sermons and Parables, had not Jesus Christ some Conversation and Disputes with several sorts of Persons?* A. Yes, he had some Discourses with the Multitude and with his own Disciples, which would be too long to repeat: and besides these, he had also some Debates with *Nicodemus*, with the Woman of *Samarita*, with the *Herodians*, with the *Sadducees*, with the *Pharisees* and Doctors of the Law, with the Ruler of the *Synagogue*, and the chief Priests and Elders of the People.

41 Q. *What was his Discourse with Nicodemus?* A. He taught *Nicodemus*, who came to him by Night, that a Man must be born again, that is, he must have his old sinful Nature renewed into Holiness, if he would see the Kingdom of God; and that God sent his only begotten Son to save as many as would believe on him, *John* iii. 1—21.

42 Q. *What was our Lord's Discourse with the Woman of Samaria?* A. He told her of her living in the Sin of Fornication, and assured her the Time was just at hand when God would not regard Persons ever the more on the account of the Places in which they worshipped him, whether it were at the Temple at *Jerusalem* or *Samaria*, but on the account of the spiritual Worship which they paid him from their Hearts; and he let her know plainly that he was the *Messiah*, *John* iv. 7—26.

43 Q. *What Discourse had Christ with the Herodians?* A. They enquired of him whether it was lawful to give Tribute to *Cæsar*, that if he denied it, they might accuse him to the *Romans*; if he asserted it, they might render him odious to the *Jews*, and particularly the *Pharisees*: but *Jesus* gave them a very wise Answer, and avoided their Snares, by bidding them *Render to Cæsar the Things that are Cæsar's, and unto God the Things that are God's*, *Matth.* xxii. 15—22.

44 Q. *What Dispute had Christ with the Sadducees?* A. The *Sadducees* thought to ridicule him about the Doctrine of the Resurrection, by inquiring, To which of her seven Husbands a Wife would belong in that Day? But, as he proved the Resurrection to them from the Law of *Moses*, so he assured them that there was no
such

such Relation as Marriage in that State, *Mat. xxii. 23—33.*

45 Q. *What Disputes did our Saviour bold with the Pharisees, and the Scribes, and the Teachers of the Law?* A. He had many Disputes with them about their excessive Fondness of Ceremonies and Traditions, wherein he shewed that they made void the Law of God by their own invented Traditions; and that the Duties of Morality, Righteousness and Goodness, were more valuable even than the Ceremonies of God's own Appointment, and are to be preferred where they may happen to interfere: *for God will have Mercy, and not Sacrifice, Matth. xv. 1—20. xxiii. and xii. 1—7.*

46 Q. *What was his Debate with the Ruler of the Synagogue and other Jews?* A. About his healing diseased Persons on the Sabbath-day, at which they cavilled; but he proved to them that it was a very lawful thing, even from the Care that God took of Cattle on the Sabbath-day in the Law of Moses, *Luke xiii. 14—17.*

47 Q. *What Controversy had Christ with the Chief Priests and Elders of the People?* A. About his own Authority for Preaching, wherein he silenced them, by enquiring of them what Authority had *John the Baptist*, whom all the People esteemed as a Prophet, *Matth. xxi. 23—27.*

SECT. III. *The Miracles of* CHRIST.

48 Q. **T**HUS we have finished the two first Designs of the publick Life and Ministry of Christ, (viz.) his appearing with the Character of the Messiah upon him, and his teaching the People

People. *What is the third considerable Design of his publick Life and Ministry?* A. To work Miracles for the Confirmation of his Doctrine, and for the Proof of his being sent from God to be the Saviour of the World.

49 Q. *What were some of the chief of the Miracles which our Saviour wrought for this Purpose?* A. These that follow.

1. He turned six Vessels full of Water into excellent Wine, *John ii.*

2. He fed five thousand Persons once with five Loaves and two small Fishes; and again, he fed four thousand with seven Loaves, and at both times there were several Baskets of Fragments, *Mat. xiv. and xv.*

3. He gave Sight to the Blind, Hearing to the Deaf, Speech to the Dumb, Strength and Vigour to lame and withered Limbs, *Mark viii. John ix. Mark vii. Mat. xx. John v.*

4. He healed the Leprosy, the Fever, the Palsy, the Dropsy, and other Distempers by a Word of Command, *Mat. viii. and ix. Mark i. Luke xiv.*

5. He walked on the Water, and suppressed a Storm at Sea by a Reproof given to the Seas and Winds, *Mat. xiv. 25. and viii. 29.*

6. He delivered several Persons from the Possession of the Devil, by rebuking the evil Spirits, and commanding them to depart, *Luke iv. Mat. viii. Mark i.*

7. He raised a few Persons from the Dead, (*viz.*) the Ruler's Daughter in the Chamber, the Widow's Son in the Street, as he was carried to his Burial, and *Lazarus* was called out of his Grave when he had been dead four Days, *Mark ix. Luke vii. John xi.*

50 Q. *What is there remarkable in these Miracles of our Saviour?* A. These four things.

1. That almost every wondrous Work of *Christ* performed was a Work of Love and Goodness, whereas many of the Wonders of *Moses* were Works of Destruction.

2. His Miracles were very numerous, so that Mankind could not be mistaken in all of them, though they should object against some.

3. They were wrought in many Places of the *Jewish* Nation, and several of them before the Eyes of the Multitude, who could attest them.

4. They were such Miracles as were foretold should be wrought in the Days of the *Messiah*, and therefore he continually appeals to his miraculous Works for a Testimony of his Commission from God, *John* x. 37, 8. and xv. 24, 14, 11.

SECT. IV. *The Example of CHRIST.*

51 Q. **L**ET us proceed now and enquire, *What was the fourth thing designed in the publick Life and Ministry of Christ?* A. To give an Example to the World of universal Holiness and Goodness, *John* xiii. 15. *1 Cor.* xi. 1. *Rom.* xv. 5.

52 Q. *What are some of the more remarkable Virtues, Graces or Duties, wherein Christ appears to be our Example?*

A. 1. He sought the publick Glory of God with the warmest Zeal, and vindicated the Honour of his Father's Appointments against the Corruptions of Men, *John* viii. 50. xvii. 4. and ii. 16, 17. *Matth.* xxiii.

2. He

2. He was strictly observant of all the Commands of God, even the Ceremonial as well as the Moral: He observed the Sabbath, he came up to the Feast at *Jerusalem*, he desired to be baptized, he came to fulfil the Law of God, and made it his Meat and his Drink, *Matth.* iii. 15. and v. 17. *John* xiv. 31. iv. 34. and vii. 10.

3. He was frequent and fervent in religious Exercises, Prayer and Praise, *Luke* vi. 12. and xi. 1, 2. *Matth.* xiv. 23. and xi. 25.

4. He was eminent for Heavenly-mindedness, Self-denial as to the Comforts of this Life, and Trust in God for his daily Bread: He was so poor that the good Women ministred to him out of their Substance, and he had not where to lay his Head, *Luke* ix. 58. viii. 3.

5. He bore Sorrows from the Hand of God with the highest Submission, and the vilest Injuries from Men with perfect Patience and Meekness, not returning Railing for Railing, but blessing those that persecuted him, *1 Pet.* ii. 21—23. *Matth.* xi. 29. *Luke* xxii. 42. and xxiii. 34.

6. He gave the most glorious Instances of Good-Will to Men, Compassion to the Miserable, and Love to Friends, to Strangers and to Enemies. He often had pity on the Multitudes that followed him, he travelled about and took all Occasions to do Good to the Bodies and the Souls of Men; to their Bodies by his healing and feeding them, and to their Souls by his Preaching and Conversation, and at last he laid down his Life for Sinners, *Acts* x. 38. *Matth.* ix. 36. and xiv. 14. *John* xv. 13. *Rom.* v. 6, 8, 10.

7. He was obedient to his Parents, paying them Honour, and obedient to Magistrates, paying Tax and Tribute, *Luke* ii. 51. *Mat.* xvii. 24.

8. He was humble and familiar with the Poor, and even with Publicans and Sinners for their Good, *Mat. xi. 29. and ix. 11.* He washed the Feet of his own Disciples, *John xiii. 14.*

9. He was stedfast in resisting the Temptations of the Devil, and opposing the Iniquities of Men, *Mat. xiv. 1—11. Heb. ii. 18. and xii. 1, 2. Mat. xxiii. John ii. 13, 14, &c.*

10. He was prudent and watchful against the Snares of his Enemies, and careful to give them no just Occasions against him: This appears in the Wisdom of his Discourses, and his daily Conduct, *John vii. 1. and xi. 54. Mat. xvii. 27.*

[SECT. V. *His calling the APOSTLES, and instructing them.*

53 Q. *WHAT was the fifth Part of the Business and Design of his publick Ministry?*

A. To call his Apostles, and instruct them in their great Commission of preaching the Gospel.

54 Q. *How many Preachers did our Saviour send forth?* A. He first sent twelve, who were called *Apostles*, whom he designed to make his chief Ministers, and he afterward sent seventy through the Land of *Israel* on the same Errand of preaching the Gospel, *Matth. x. i. Luke vi. 13. and x. i.*

55 Q. *What was the Commission that Christ gave them all?* A. To preach the Gospel, to heal the Sick, and to cast out Devils, *Matth. x. 1, 7, 8. Luke x. 9, 17.*

56 Q. *What were the Names of the twelve Apostles?* A. Simon Peter, and Andrew his Brother, who were Fishermen; James and John, the Sons

Sons of Zebedee, who were also Fishers; *Philip* and *Bartholomew**; *Thomas* and *Matthew* the *Publican*, who is also called *Levi*; *James* the Son of *Alpheus*, who is called the Lord's Brother; and *Jude* the Brother of *James*, who is also called *Labbeus* and *Thaddeus*; *Simon* the *Canaanite*, who is called *Zelotes*†; and *Judas Iscariot*, who afterward betrayed his Master, *Mat. x. 2, 3, 4. Luke vi. 14, 15, 16. Gal. i. 19.*

57 Q. *Had these Messengers of Christ Success in their Work?* A. Yes, they had some Success, for the Seventy returned with Joy, saying, *Lord, even the Devils are subject unto us through thy Name,* *Luke x. 17.*

58 Q. *How did he train up his twelve Apostles for their future Service?* A. They were very frequently attending upon him, and dwelt much with him before and after their first Mission abroad, so that they enjoyed his private Instructions, his Prayers, and his Example continually, *Mat. x. 27. Luke xi. 1. Mark iv. 34.*

59 Q. *What peculiar Instructions did he give his Apostles?* A. 1. He explained the Parables to them at home which he spake to the People, and acquainted them in private what they should preach in publick, *Mat. x. 27. Mark iv. 34.*

2. He foretold they must expect Difficulties and Persecutions, but he promised the Aids of his Spirit and his own Presence with them, and a

O 3 large

* Some suppose *Bartholomew* to be the same with *Nathanael*.

† *Simon* was not a *Canaanite* by Nation, for the Apostles were all *Jews*: Some therefore think it is only the *Hebrew* or *Syriac* Word *Cana*, which signifies a *Zealot*, with the *Greek* Termination added.

large Reward in Heaven, *Mat. x. 16—33. and xxviii. 20.*

3. He charged them to love all Men, and particularly to love one another; and not to affect Dominion and Authority over one another, so particularly, as if he designed to preclude the Popish Error of *St. Peter* being made Prince of the Apostles, *John xiii. 34, 35. Mat. xx. 25.*

4. If any House welcomed and received them, they were ordered to pronounce the Blessing of Peace upon that House; but when any Town refused to receive their Message, they were commanded to shake off the Dust of their Feet as a Testimony against them, *Mat. x. 11, 15. Luke ix. 54, 55.*

5. He told them that he was the *Messiah*, and that he came to give his Life a Ransom for Men, that he should be crucified, and put to death at *Jerusalem*, and that he should rise again the third Day, *Mat. xvi. 16—22. and xx. 28.*

6. He prayed with them often, and taught them how to pray both in their younger and their more advanced State of Knowledge, *Luke xi. 1, 2, &c. John xvi. 23, 24.*

7. He gave them many admirable Discourses before his Death, he foretold the Destruction of *Jerusalem*, and indulged their Presence with him in his most excellent Prayer to God just before his Sufferings. See *Mat. xxiv. John xiv, xv, xvi, and xvii.*

8. He ordered them after his Death to tarry at *Jerusalem* till they should receive the promised Spirit to fit them for their further Service, *Luke xxiv. 49.*

60 Q. *Were there any of these Apostles that seem to be his Favourites?* A. If there were any,

any, they were *Peter, James and John*; for they were admitted to be present in the Room, when he raised the Ruler's Daughter; and in the holy Mount, when he was transfigured; and in the Garden, when he sustained his Agony: Besides that *John* was called the beloved Disciple, and leaned on *Jesus's* Bosom at the holy Supper, *Mark* v. 37, 38. *Mat.* xvii. 1. and xxvi. 37. *John* xiii. 33.

SECT. VI. *His Appointment or Institution of the Two SACRAMENTS.*

61 Q. *WHAT is the last Part of the publick Ministry of Christ?* A. His Appointment of the two sensible Ordinances, which are called Sacraments, (*viz.*) Baptism and the Lord's Supper.

62 Q. *When did he appoint Baptism?* A. It is suppose that he confirmed and practised the Baptism of *John* in his Life-time, *i. e.* the Baptism of Repentance for the Remission of Sins; but doubtless with this constant Requirement, that they should believe on him as a Prophet sent from God. See *Mat.* iii. 11. *Acts* xix. 4. *Mat.* iv. 17. *John* iv. 1.

It may justly be doubted whether our Saviour always from the Beginning required the Belief and Profession of him to be the *Messiah*, as a necessary Thing in order to become one of his Disciples, and to receive his Baptism in those early Days, since he studiously avoided the preaching up of his own Character as the *Messiah*, and concealed it from the publick Notice, *Mat.* xvi. 20. But after his Resurrection and new instituted Form of Baptism, none were to be baptized but those who professed *Jesus* to be the Christ or the *Messiah*.

63 Q. *Did he make any Alteration in the Form of Baptism afterwards?* A. After his Resurrection, just before his Ascension to Heaven, he bid his Disciples, *Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*, Mat. xxviii. 19.

46 Q. *When did he appoint the Lord's Supper?* A. The same Night in which he was betrayed, which was just after the Feast of the Passover, and a few Hours before his Death, 1 Cor. xi. 23.

65 Q. *How did Christ appoint this Ordinance to be performed?* A. Jesus took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, *Take, eat, this is my Body which is broken for you*: And he took the Cup, and gave Thanks, and gave it to them, saying, *Drink ye all of it, for this is my Blood of the New Testament which is shed for many for the Remission of Sins*; then he said, *This do in Remembrance of me*; and afterward he sung an Hymn, Mat. xxvi. 26. 1 Cor. xi. 24.

66 Q. *Do these Ordinances of the Gospel come in the Room of any of the Ceremonies of the Jewish Law?* A. It has been generally supposed that Baptism comes in the Room of Circumcision, and the Lord's Supper in the Room of the Passover: But the Proof of this does not belong to this Place.

67 Q. *How long is the Ordinance of Baptism to continue?* A. Till the End of the World; for our Saviour, upon giving his Apostles and Ministers Commission to teach and baptize, promises to be with them to the End of the World, Mat. xxviii. 20.

68 Q. *How long is the Ordinance of the Supper to continue?* A. He not only bid them do this in Remembrance of him, but St. Paul saith,
Hereby

*Hereby ye shew forth the Lord's Death till he come:
i. e. till Christ come to judge the World, 1 Cor.
xi. 24—26.*

SECT. VII. *Remarkable Occurrences in the
Life of CHRIST.*

69 Q. *WHAT other remarkable Occurrences
are recorded in the Life of Christ be-
sides those that have been mentioned? A. These that
follow, (viz.)*

1. When *Jesus Christ* healed the Servant of the Centurion at Capernaum, he only sent a Message of healing by his Master, without going near him himself, to shew that he had Power over Diseases at a Distance, and could command them to depart, *Mat. viii. 5—13.*

2. When he cast many *Devils* out of the Man of Gadara, who lived among the Tombs, the *De-
vils* asked Leave to enter into a Herd of Swine; and when *Jesus* permitted them, they drove the Herd of Swine down a steep Place into the Sea, and drowned them: Upon which, the People desired *Christ* to depart out of their Coasts, *Mark v. 1—17.*

3. When *Jesus* healed the Man of the Palsy at Nazareth his own City, he forgave his Sins, and then cured his Distemper, as a Proof of his Power to forgive Sin, *Mat. ix. 1—8.*

4. When the Woman came to be cured of her bleeding with a strong Belief of his Power and Mercy, she only touched the Hem of his Garment, and *Jesus* pronounced that *her Faith had made her whole*, *Mat. ix. 20—22.*

5. He went through a Corn-field with his Disciples on the Sabbath, and defended them in their plucking of Ears of Corn, and rubbing, and eating, from the Accusation of the *Pharisees*, who pretended this was a Breach of the Sabbath, *Mat. xii. 1—8.*

6. When the *Jews* demanded a Sign of him, he refused to give him any but the Sign of the Prophet *Jonah*, that as *Jonah* was three Days and Nights in the Whale's Belly, so the Son of Man should be three Days and Nights in the Grave, *Mat. xii. 38—40.*

7. When he was told that his Mother and his Brethren stood without, and wanted to speak with him, he took occasion to say, that *whosoever should do the Will of his Father, were indeed his nearest Relations, his Brother, his Sister, and his Mother, Mat. xii. 46—50.*

8. Though he wrought many Miracles in his Life, yet he wrought but few of them in his own Country, because they despised him as the Son of a Carpenter, and would not believe on him, *Mat. xiii. 54—58.*

9. When *Jesus* walked upon the Water towards his Disciples in a Storm, he called *Peter* out of the Ship to walk upon the Water too, and reprov'd him for his Fearfulness and Unbelief when he began to sink, *Mat. xiv. 24—32.*

10. He commended *Peter* for his Confession of him as the Son of the living God, and promised to build his Church upon this Rock, this Confession of *Peter*: But presently after he told his Disciples of his Sufferings and Death, and he reprov'd *Peter* severely for wishing that Christ might not suffer and die, *Mat. xvi. 16—23.*

. 11. When

11. When Tribute-Money was required of him at *Capernaum*, he sent *Peter* to catch a Fish, and told him he should find Money in the Mouth of it, which he did, and paid it to those that gathered the Tax, *Mat. xvii. 24—27.*

12. When little Children were brought to him that he should touch them, his Disciples rebuked those that brought them: But *Jesus* took them in his Arms and blessed them, and said, *Of such is the Kingdom of God, Mark x. 13—16.*

13. When a rich young Man enquired of him what he should do to obtain eternal Life, he tried him by saying, Keep the Commandments, or *do this and live; for the Man that doth them shall live by them: as Rom. x. 5.* But when the young Man was so confident of his own Righteousness, and so little sensible of his Imperfections, as to reply, *All these have I kept from my Youth: What do I lack more?* Our Lord then put him to a further Trial, bid him sell what Estate he had, give to the Poor, and follow him as one of his Disciples. At this the young Man went away sorrowful, because he had great Possessions: Whence *Jesus* took occasion to say, *It was hard for a rich Man to enter into the Kingdom of Heaven, Matth. xix. 16—24.*

14. When *James* and *John* desired to be made chief in his Kingdom, and to sit on his Right-hand and on his Left, *Jesus* took occasion to suppress Ambition amongst all his Disciples, and said, *Who-soever will be chief amongst you, let him be your Servant; as the Son of Man came not to be served but to serve, and to give his Life a Ransom for many, Mat. xx. 20—28.*

15. As he was travelling from *Galilee* to *Jerusalem*, *Samaria* lay in his Way; and when the *Samaritans*

maritans would not receive him, some of his Disciples would call for Fire from Heaven upon them, as *Elias* did: But he severely reprov'd them, that they knew not what manner of Spirit they were of, for the *Son of Man* came to save *Mens Lives*, and not to destroy them, Luke ix. 51—56.

16. When our Saviour was entertained at *Bethany*, he gently reprov'd *Martha* for being too much cumbered with Care to entertain and feast him, and commended her Sister *Mary*, who sat at *Jesus's* Feet, and heard his Words: *Mary hath chosen that good Part which shall not be taken away from her*, Luke x. 38—42.

17. When *Jesus* raised *Lazarus* from the Dead, he went to the Grave in Company with *Martha* and *Mary*, his two Sisters, and several *Jews*: He bid them take away the Stone from the Mouth of the Cave, and prayed to his Father, and then commanded *Lazarus* to come forth, who had been dead four Days; and *Lazarus* obeyed him, and came forth, *John* xi.

18. The *Jews* used to travel on foot from Place to Place, yet when he went up to the last Feast at *Jerusalem* he rode into the City upon the Colt of an Ass, that the Prophecy of *Zechariah* might be fulfilled, *Zech.* ix. 9. and a great Multitude attended him as in Triumph, crying, *Hosannah* to the Son of *David*; so that the Children learned the Song, and repeated it in the Temple, *Matth.* xxi. 1—6.

19. When he found in the Temple those that sold Oxen, and Sheep, and Doves, and the Changers of Money, he made a Scourge of small Cords, and drove them all out of the Temple, and overthrew the Tables, with the Money on them; and

and said, *It is written, my House shall be called the House of Payer, but ye have made it a Den of Thieves.* And he went out of the City, and lodged that Night at *Bethany*, Matth. xxi. 12, 13, 17.

20. When he returned from *Bethany*, the next Morning he cursed a Fig-tree that had only Leaves, and no Fruit on it, to shew the doom of fruitless Professors of Religion; and presently the Fig-tree withered away. This is said to be the only Miracle of Destruction that *Jesus* wrought, for all the rest were Miracles of Goodness, Matth. xxi. 17—20.

Conclusion of this Chapter.

70 Q. *After we have heard this brief Account of the Transactions of the Life of Christ, tell me what was the Sum of that Religion which Christ taught during his Life?* A. It consisted chiefly in these few Articles.

1. He confirmed the Doctrine of the one true God, and the Revelation of his Mind and Will to Men by *Moses* and the Prophets.

2. He explained the Moral Law, and enforced the Observance of it for ever; and summed it up in short, in two great Commandments, viz. *Love God with all your Heart, and love your Neighbour as your self.*

3. He continued the Observance of the Ceremonial Law for the present, *i. e.* wheresoever it did not interfere with the Duties of the Moral Law; but where it did interfere, he taught that the Moral Law was always to be preferred.

4. He required Repentance for Sin, and Faith in himself, as the great Prophet who came to reveal

veal the Grace of God to Men, both for the Pardon of Sin and eternal Life.

5. He appointed the Profession of his Religion to be made by Baptism, to denote the washing away of our Sins, and our being renewed to Holiness by the Spirit of God.

6. Just before his Sufferings and Death, he appointed the Feast of the Lord's Supper, as a constant Memorial of his dying for the Sins of Men, and our partaking the Benefits thereof, *Matth. xxvi. 17—31. 1 Cor. x. 16, 17.*

Note, This Dispensation during the Life of *Christ*, was a Medium between the *Jewish* and *Christian* Dispensations.

C H A P. XXIV.

Of the Death, Resurrection, and Ascension of CHRIST.

SECT. I. *Of his Sufferings, and Death and Burial.*

1 Q. *W*HEN *Jesus* had instituted his holy Supper, whither did he go? A. He knew that the Hour of his Sufferings was at hand, and he went with his Disciples into a neighbouring Garden in *Gethsemane*, where he sustained great and grievous Agonies and Sorrows in his Soul, *Mat. xxvi. 38, 39.*

2 Q. *How* did it appear that his Anguish was so great? A. It is written of him, that he began to be sore amazed and very heavy, or over-burdened. He told his Disciples, that his Soul was exceeding sorrowful

sorrowful even unto Death ; and under this Agony or sharp Conflict, his Sweat was like great Drops of Blood falling down to the Ground, *Mark xiv.*

34. *Luke xxii. 44.*

3 Q. *What was the Cause of these Sorrows and Agonies?* A. They could not arise merely from the Fears of Death, or being nailed to a Cross ; for then he would not have been a fit Example of Courage and Patience to his Disciples and Followers, some of whom have suffered the same Death of the Cross, without such overwhelming Terrors and Fears as *Christ* discovered : It has been generally supposed therefore, and with very good reason, that these Agonies of his Soul arose from a Sense of the Anger of God for the Sins of Men, some way manifested to him ; perhaps also increased by the Temptations of evil Angels, for it pleased God to bruise him and make his Soul an Offering for Sin. *Luke xxii. 53. Isa. liii. 6, 10.* and it is evident the Powers of Darkness were let loose upon him, *Luke xxii. 53. John xiv. 30.*

4 Q. *What did Jesus do in these Agonies?* A. He prayed three times earnestly that, if possible, this hour might pass from him ; his innocent human Nature being afraid of such sharp and smarring Sorrows ; yet he submitted himself to the Wisdom and Will of his Father, *Mark xix. 35, 36.*

5 Q. *What assistance had he to support him under this Agony?* A. There appeared an Angel from Heaven, encouraging and strengthening him, *v. 43.*

6 Q. *Where were his Disciples at this time?* A. He had withdrawn to a little distance from the rest of his Disciples ; but *Peter, James, and John* were nearest to him, *Mark xiv. 32, 33.* yet they could not help him ; and indeed they fell asleep part of the time, *ver. 17.*

7 Q.

7 Q. *Was Judas the Traitor with the Rest of the Disciples in the Garden?* A. Judas had privately departed from them just after the Passover, and having agreed with the chief *Priests* and *Elders*, for thirty pieces of Silver, to betray him into the hands of their Officers, he was now at hand with a Band of Men, with Weapons and Torches to accomplish his Design and betray his Master, *Mark xiv. 43. Mat. xxvi. 14—16.*

8 Q. *How came the Rulers of the Jews to be so much offended with Christ, as to seek to destroy him?* A. For several Reasons, viz.

1. Because he being a poor Man in *Israel*, and the supposed Son of a Carpenter, owned himself to be the *Messiah*, whom they expected to be an earthly King, and to deliver them from subjection to the *Romans*.

2. Because in his Sermons, and in his whole Conduct, he endeavoured to reform those Corruptions which the Priests and Teachers, and Rulers of the *Jews*, had brought into their Religion.

3. He had foretold the Anger of God against them and their Nation, in some of his Parables pretty plainly, for their great Sins, and for their rejection of his Ministry.

4. They envied him, because many of the People followed him.

9 Q. *How did Judas give notice to the Officers which was Jesus?* A. He gave them a sign, that he would kiss him; and accordingly, when he came to him, he said, *Hail Master!* and kissed him, *Mat. xxvi. 48, 49.*

10 Q. *Was there any resistance made for the relief of Christ?* A. *Simon Peter* cut off the Ear of *Malchus*, the High-Priest's Servant; but *Jesus* bid him

him put up his Sword, and he healed the Man's Ear with a touch, *Luke* xxii. 50, 51. *John* xviii. 10.

11 Q. *Did Christ shew any further Instance of his divine Power on this occasion?* A. When they asked for *Jesus*, he answered, *I am he*; and they went backward, and fell to the Ground, *John* xviii. 5, 6.

12 Q. *Did they yet, after this, persist to lay hands on him?* A. Yes, they took him, and carried him away to *Caiaphas* the High-Priest's House, where the Scribes and Elders were assembled, *Mat.* xxvi. 57.

13 Q. *What became of his Disciples?* A. They all forsook him and fled, as *Christ* foretold them they would do, *Mat.* xxvi. 31, 56.

14 Q. *What did Peter do, who particularly boasted of his Love and Courage?* A. Peter followed him afar off, into the High-Priest's Hall, but there for fear of suffering he shamefully denied his Lord and Master thrice, and that with swearing and cursing, *Mark* xiv. 70, 71, 72.

15 Q. *How was Peter brought to Conviction and Repentance for this Sin?* A. When *Jesus* heard *Peter* a little before boasting of his Zeal and Courage, he foretold him that he should deny him thrice before the Cock crowed twice; and when *Peter* heard the Cock crow, *Jesus* standing now before the High-Priest, turned and looked upon him; and his Heart melted within him: and he went out and wept bitterly, *Mark* xiv. 72. *Luke* xxii. 61, 62.

16 Q. *What Accusations did they bring against Christ?* A. Several false Witnesses accused him about Words that he spake; but they agreed not together, and therefore they could not find sufficient Cause to condemn him, though they sought it earnestly, *Mark* xiv. 56.

17 Q.

17 Q. *How did they condemn him at last?* A. The High-Priest asked him, *Art thou the Christ the Son of God?* and Jesus said, *I am;* and ye shall see the Son of Man sitting on the right hand of Power, and coming in the Clouds of Heaven. Whereupon they condemned him as worthy of Death for Blasphemy, *Mark xiv. 61—64.*

18 Q. *Did they then put him to Death immediately?* A. The Jews being under the Government of the Romans, had not the full power of Life and Death in their own hands; but they shewed their Spite against him by many Indignities offered to him, and never left till they had procured a Sentence of Death against him from the Roman Governor.

19 Q. *What were these Indignities?* A. They suffered their Officers to mock and insult him, to smite and spit upon him, to blind his Eyes and buffet him; then they bound him and delivered him to Pontius Pilate the Roman Governor, *Mark xiv. 65. and xv. 1.*

20 Q. *What became of Judas the Traitor, when he saw the Priests had condemned Christ?* A. He repented of his Treachery, and brought the thirty pieces of Silver to the Priests; he went away and hanged himself, and falling down his Body burst, and his Bowels fell out, *Matth. xxvii. 1—5. Acts i. 18.*

21 Q. *What did Pilate determine concerning Jesus?* A. Pilate found him to be an innocent Man, and that the Priests and Elders had accused him out of envy, and therefore he would fain have released him, *Mark xv. 9, 10. and Luke xxiii. 4.*

22 Q. *How did Pilate propose to release him when he was charged as so great a Criminal by their Accusations?* A. It was the Custom at the Pas-
sover

lover to release some Prisoner, and he offered to release *Jesus* to them at that Season, *Mark xv. 6, —9.*

23 Q. *Did the Jews accept of Pilate's Proposal?* A. No, they chose rather to have *Barabbas* released, who was a Robber, and a Murderer, and demanded *Jesus* to be crucified, *ver. 7, 11, 13.*

24 Q. *Did Pilate yield to their Demands?* A. Yes, at last he released *Barabbas*; and when he had scourged *Jesus*, he delivered him to be crucified, even against his own Conscience, *ver. 15.*

25 Q. *How came Pilate to be persuaded to crucify an innocent Man?* A. He did it partly to please the *Jews*, and partly lest he should be counted an Enemy to *Cæsar* if he spared *Christ*, who did not deny himself to be a King, *Mark xv. 15. John xix. 12, 13.*

26 Q. *What further Indignities were cast on our Saviour?* A. They stripped him of his own Cloaths, they put on him a scarlet Robe in mockery, because he did not deny himself to be the King of the *Jews*; they platted a Crown of Thorns and put it on his Head, with a Reed in his Right Hand; they bowed the Knee before him, they mocked him, saying, *Hail, King of the Jews!* they smote him with a Reed, and spit upon him, *Mark xv. 17—19.*

27 Q. *How did the blessed Jesus carry it under all these Afflictions?* A. Being reviled, he reviled not again, but stood before his Accusers and his Judges as an innocent Lamb stands silent before the Shearers; and made very few Replies to all their Accusations, Charges, and Enquiries, *Mark xiv. 61. Acts viii. 31. 1 Pet. ii. 23.*

28 Q. *In what manner did they crucify him?* A. They put his own Garments on him again, they

they carried him to *Calvary*, the Place of Execution, and there they nailed him on the Cross; where they also crucified two Malefactors, one on his Right-hand, and the other on his left, *Mark* xv. 20. *Luke* xxiii. 33.

29 Q. *Did our Saviour then make no Resistance, nor give a Rebuke to their wicked Cruelty?* A. He only prayed for them, and said, *Father, forgive them for they know not what they do,* *Luke* xxiii. 34.

30 Q. *What was the Inscription set over his Head?* A. This is *Jesus of Nazareth*, the King of the *Jews*; and it was written in *Latin*, *Greek*, and *Hebrew*, *John* xix. 19.

31 Q. *What Affronts did he suffer on the Cross?* A. When the *Soldiers* had cast Lots for his Garments, the Rulers mocked him, many of the *Jews* reviled him, and so did one of the Thieves that was crucified with him, *Luke* xxiii. 34—39.

32 Q. *How did the other Thief carry it towards him?* A. He rebuked his Fellow, he acknowledged his own Guilt, and the Innocence of *Christ*; he prayed that *Jesus* would remember him when he came into his Kingdom, *Luke* xxiii. 40—42.

33 Q. *What Answer did Christ make to his Faith and Prayer?* A. *Jesus* said, *Verily, to day shalt thou be with me in Paradise,* ver. 43.

34 Q. *What respect did Jesus pay to his own Mother Mary, when he saw her near the Cross?* A. He commended her to the care of *John*, his beloved Disciple; and from that time *John* took her to his own House, *John* xix. 26, 27.

35 Q. *What were some of the last Words of Jesus on the Cross?* A. He cried out, *My God, my God, why hast thou forsaken me?* And a little after he said, *It is finished*; then he cried with a loud Voice, *Father,*

Father, into thy Hand I commend my Spirit, and died immediately, Mark xv. 34. Luke xxiii. 46. John xix. 30.

36 Q. *What remarkable Occurrences attended the Death of Christ?* A. 1. At the sixth Hour there was Darknes over the whole Land till the ninth : i. e. from Noon till three o'Clock in the Afternoon, *Mark xv. 33.*

2. The Veil of the Temple which divided the holy Place from the Holy of Holies, was rent from the top to the bottom.

3. There was an Earthquake, the Rocks were rent, Graves were then opened, and many of the pious Dead arose after his Resurrection, and appeared to several Persons in *Jerusalem*, *Matth. xxvii. 51—53.*

4. The *Centurion* who guarded the Crucifixion of *Christ*, seeing these things, was constrained to confess, *Surely this Man was the Son of God*, *Mark xv. 39.*

37 Q. *What was done to the Body of Jesus after his Death?* A. When they broke the Legs of the Thieves who were crucified, that they might die the sooner, and be taken down from the Cross before the Sabbath, they broke not the Legs of *Jesus*, because he was already dead : but a Soldier pierced his Side with a Spear, and there issued Blood and Water, *John xix. 31—37.*

38 Q. *How was Jesus buried?* A. *Joseph of Arimathea*, a rich Man, went to *Pilate*, begged the Body of *Jesus*, wrapped it in clean Linen, with Spices, laid it in his own new Tomb, and rolled a great Stone to the Door of the Sepulchre, *Mark xv. 43—46. Luke xxiii. 56. John xix. 40.*

39 Q. *What was done by the Enemies of Christ to secure him from rising again?* A. The *Jews* desired

desired *Pilate* to set a Guard of *Soldiers* about the Sepulchre ; and that they might know if the Tomb has been opened, they sealed the Stone that was rolled to the Door of it, *Matt.* xxvii. 62—66.

SECT. II. *Of the Resurrection and Appearances of CHRIST.*

40 Q. *HOW* did *Jesus* arise from the Dead?

A. Early on the first Day of the Week there was a great Earthquake, an Angel rolled back the Stone from the Door and sat upon it, his Countenance was like Lightning, and his Raiment white as Snow ; the Keepers shook for fear, and *Jesus* rose and departed, *Matth.* xxvii. 1—4.

41 Q. *What* was the first Notice the *Apostles* of *Christ* had of his Resurrection? A. Early in the Morning after the Sabbath, some good Women came to bring Spices and Ointments to anoint the Body, and they found the Stone rolled away from the Sepulchre ; and an Angel told them *Jesus* was risen, and bid them go tell his Disciples, *Mark* xvi. 1—8.

42 Q. *Which* of the *Apostles* came to the Sepulchre to examine this Matter? A. *Peter* and *John* both went to the Sepulchre, and found the Linnen Cloaths and the Napkin, in which the Body was wrapped, and were convinced that *Jesus* was risen, *John* xx. 1—10.

43 Q. *What* Story did the *Jews* tell concerning the Resurrection of *Christ*? A. When the Guards told the Chief-Priests what was done, the Priests and Elders bribed them largely to say, that while they fell asleep, his Disciples came by Night and stole him away, *Matth.* xxviii. 11, 12, 13.

44 Q.

44 Q. *How then did the Soldiers come off with the Governor?* A. The Priests persuaded the Governor to forgive them for sleeping, *ver. 14.*

45 Q. *To whom did Jesus appear after his Resurrection?* A. First to *Mary Magdalene*, afterwards to two Disciples going to *Emmaus*, then to the Apostles assembled, without *Thomas*; and all this on the Day of his Resurrection: Afterward he appeared to the Apostles when *Thomas* was with them, again at the Sea of *Tiberias* to seven of his Disciples, then to eleven Disciples on a Mountain in *Galilee*; then near *Jerusalem*, when he ascended to Heaven.

46 Q. *How long did he continue on Earth after his Resurrection?* A. He continued forty Days, giving his Disciples further Instructions in the great things of the Gospel, which they were not prepared to receive before his death, *Acts i. 3. John xvi. 12.*

47 Q. *How did he appear to Mary Magdalene?* A. When she found not *Jesus* in the Tomb, she turned away from the Sepulche, and she saw *Jesus*, but knew him not, till he called her by her Name, *John xx. 14, 15, 16.*

48 Q. *What did he say to her?* A. Touch me not at present, but go to my Brethren, and tell them, *I ascend to my Father, and your Father, to my God and your God, ver. 17.*

49 Q. *How did he appear to his two Disciples going to Emmaus?* A. He joined himself to them as they were walking, he reprov'd them for their Unbelief, he prov'd to them out the Prophets, that the *Messiah* was to suffer Death, and to enter into Glory: He went into the House and eat with them; and when they began to know him, he vanished out of their Sight, *Luke xxiv. 13—31.*

50 Q. *How did he reveal himself to the Apostles when Thomas was absent the same Evening?* A. When the Doors were shut for fear of the Jews, Jesus came and stood in the midst of them; he blessed them, and gave them a Commission to preach the Gospel; he breathed on them, and bid them receive the Holy Ghost, *John xx. 19—23.*

51 Q. *How did he appear to them when Thomas was with them?* A. A Week after, Jesus stood in the midst of them again, when the Doors were shut, and bid Thomas see and feel the Marks of the Nails in his Hands, and of the Spear in his Side, and rebuked his Unbelief, *John xx. 24—27.*

52 Q. *Did Thomas confess him then?* A. Thomas, with Surprise and Joy acknowledge him, he broke out into a Rapture of Zeal and Worship, and said to him, *My Lord and my God*, ver. 28.

53 Q. *How did he shew himself to them at the Sea of Tiberias?* A. Some of them went a fishing and caught nothing all Night: Jesus stood on the Shore in the Morning, and bid them cast the Net on the right Side of the Ship; and they took a Multitude of Fishes, *John xxi. 1—6.*

54 Q. *What remarkable Occurrence happened at this Meeting?* A. When they knew it was the Lord, Peter cast himself into the Sea; and when they were come to the Shore, they eat some broiled Fish, and Jesus eat with them, *John xxi. 7, 13.*

55 Q. *How did Jesus reprove Peter for his want of Love to him, and denying his Master?* A. He rebuked him in a very gentle manner of Speech, by asking Peter three times, whether he loved him or no; and then he foretold that Peter should love him so well, as to suffer and die for his sake, ver. 15—19.

56 Q. *How did he appear to them on the Mountain in Galilee?* A. Jesus appointed them to meet him

SECT. 3. CHRIST'S *Ascension to Heaven.* 313

him there; he told them that all Power in Heaven and Earth was given into his Hands, he gave them their Commission to preach the Gospel to all Nations; and promised his Presence with them, and a Power to work Miracles, for the Vindication of their Doctrine, *Mat. xxviii. 16—20.*

SECT. III. *Of his Ascension to Heaven.*

57 Q. *HOW* did he manifest himself to them near Jerusalem? A. He met them and led them out as far as to Mount Olivet, near Bethany; he bid them to tarry at Jerusalem till the promised Spirit should fall upon them; he repeated their Commission, appointed them to be Witnesses for him in the World, and having blessed them, he ascended to Heaven in a bright Cloud, *Luke xxiv. 49—51. Acts i. 4, &c.*

58 Q. *Did he not appear to five hundred Brethren at once?* A. St. Paul asserts it, *1 Cor. xv. 6.* and it was neither the first nor the last Time of his Appearance; but when it was, is uncertain, *Acts i. 12.*

59 Q. *What Notice was there given from Heaven of his return again?* A. While they were gazing towards Heaven, two Angels appeared, and assured them, that they should see him return in the same Manner as he ascended, *Acts i. 10, 11.*

60 Q. *Whither went the Disciples then?* A. They worshipped Christ when he ascended to Heaven, and returned to Jerusalem with great Joy, praising God, *Luke xxiv. 52, 53.*

C H A P. XXV.

*Of the Acts of the Apostles, chiefly PETER
and JOHN; and the Deacons, STEPHEN
and PHILIP.*

1 Q. *WHAT was the first remarkable Thing the Apostles did toward their future Ministry, after they returned to Jerulalem?* A. They chose two out of their Company at *Jerusalem*, (which was one hundred and twenty) that one of them might be an Apostle and Witness of the Resurrection of *Christ*, in the Room of *Judas* the Traytor, *Acts* i. 15, 21, 22.

2 Q. *How did they determine which of those two should be the Man?* A. They called on the Lord by Prayer, then cast Lots, and the Lot fell on *Matthias*, who was numbered with the eleven Apostles, *Acts* i. 24, 26.

3 Q. *How long did they wait for the promised Spirit to fall upon them?* A. On the Day of Pentecost, which was ten Days after the Ascension of *Christ*, the Spirit of God was sent down upon them, *Acts* ii. 1, &c.

4 Q. *In what manner did the Spirit come upon them?* A. The House where they were met was filled with a Sound of a rushing Wind, and Cloven Tongues of Fire appeared as sitting on all their Heads, *ver.* 2, 3.

5 Q. *What was the first Effect of the Descent of the Holy Spirit upon them?* A. They all spake with various Tongues the wonderful Works of God, to the Amazement of the *Jews*, and a Multitude of Proselytes of all Nations that were then at *Jerusalem*, *ver.* 4—11.

6 Q. Which of the Apostles seemed to be the chief Speaker at that time, and what was their Doctrine?

A. Peter preaches to this Multitude, bears Witness to the Resurrection and Exaltation of *Christ*, and the pouring out of the Spirit of God on Men, partly from his own Knowledge, and from these present visible Effects thereof among them, and partly from the Prophecies and Promises of Scripture; he leads them to *Christ* as a Saviour and Lord, calls them to Repentance of their Sins, and a Profession of their Faith in *Jesus*, by being baptized in his Name, ver. 14—41.

7 Q. What Success had this Sermon? A. Three thousand Souls were added to the Disciples of *Christ*, and baptized on that Day, ver. 41.

8 Q. What was the Temper of Spirit which was admirable in these primitive Converts? A. A Spirit of Devotion toward God and *Christ*, with a Spirit of Benevolence and intimate Friendship toward each other; so far, that they were daily in the Temple praising God, they were most frequently, or rather continually engaged in Prayer, and in remembering the Death of *Christ*, by breaking Bread with Joy; and they so liberally distributed to the Poor, that none was in want. These were the glorious Effects of Christianity in its first Appearance, ver 42—47.

9 Q. How did the Apostles effectually prove their Doctrine and their Commission to preach? A. By doing many Signs and Wonders among the People, which were the Gifts of the Spirit proceeding from a risen Saviour, ver. 33, 43.

P 2

10 Q.

Note, This was the proper Beginning of the Kingdom of *Christ*, or the CHRISTIAN DISPENSATION; which was set up in the World in its Glory, at the pouring down of the Spirit; after the Ascension of *Christ*, and his Exaltation to the Government of the World and the Church.

10 Q. *What remarkable Miracle was wrought by Peter and John at the Temple-Gate?* A. A Beggar that was born a Cripple received the use of his Limbs, when they bid him rise up and walk, in the Name of *Jesus of Nazareth*, Acts iii. 1—9.

11 Q. *What use was made of this Miracle?* A. Peter took occasion from it to preach up this new Doctrine, viz. the Resurrection of *Christ*, and Salvation in his Name, citing the ancient Prophets to confirm it, Acts iii. 12—26.

12 Q. *What was the Effect of this Sermon?* A. Five thousand were converted by it to the Faith of *Christ*; but the Priests and Rulers put the Apostles in Prison, Acts iv. 1—4.

13 Q. *What Defence did the Apostles make when they were brought the next Day before the Priests and Rulers?* A. They took Courage again, and preached to this Court the Doctrine of the Gospel of *Christ*; and silenced their Enemies, by having the Cripple that was healed stand among them, ver. 5—14.

14 Q. *What became of them after this their Defence?* A. They were dismissed, and charged to preach no more in the Name of *Jesus*; but Peter and John declared they would obey God rather than Man, ver. 15—20.

15 Q. *Whither went the Apostles after their Discharge?* A. They went to their own Company, and gave Glory to God in Prayer and Praise; and their whole Assembly was filled with the Holy Ghost, and boldly spake the Word of God, ver. 23—31.

16 Q. *What remarkable Instance of Goodness and Compassion was practised by these first Believers?* A. The Souls of all of them were so united in Love to *Christ*, and one another, that they sold their

their Possessions and Goods, and threw all into a common Stock, which the Apostles divided to every Man according to his Need, *Acts* iii. 44, 45. and iv. 32—35.

17 Q. *Were they all faithful and honest in bringing the Price of their Estates to the Joint-Stock?*

A. There was one *Ananias*, with his Wife *Sapphira*, who sold a Possession, and secretly withheld part of the Money, though they declared they had paid it all in, *Acts* v. 1, 2, &c.

18 Q. *Did they meet with any Punishment for this their Hypocrisy and Deceit?* A. Peter charged them with lying to the Holy Ghost, and struck them both dead with his Word, *ver.* 3—10.

19 Q. *What Effect had this upon the Multitude?*

A. It discouraged others that were in the Church from practising the like Deceit, and frightened Hypocrites from coming into the Church merely in hopes of a Maintenance, *ver.* 11.

20 Q. *What other Miracles were wrought by the Apostles?* A. Multitudes of Sick were healed, and those that were possessed with Devils were relieved, both in *Jerusalem*, and the Cities round about, *ver.* 15, 16.

21 Q. *Did the High Priests and Rulers let the Apostles go on at this rate?* A. They again put them in Prison, but the Angel of the Lord by Night opened the Prison-doors, and sent them again to preach this Gospel, *ver.* 17—21.

22 Q. *When they were brought again before the Rulers, how did they behave themselves?* A. They charged the Rulers with putting *Christ* to death, and declared they were Witnesses of his Resurrection; and that God had exalted him to be a Prince and a Saviour, to give Repentance and Forgiveness of Sins, *ver.* 29—32.

23 Q. *What Effect had this Speech upon the Rulers and Elders?* A. At the Advice of Gamaliel, (who doubted whether the Hand of God was not with the Apostles) they dismissed them again; but they beat them first, and again commanded them to preach *Jesus Christ* no more, ver. 33—42.

24 Q. *When there were such Multitudes of Converts, how could the Apostles both preach the Gospel, and distribute the Money to the Poor?* A. The Apostles were sensible that the Labour was too much for them, and therefore they bid the Disciples chuse out seven Men, (who were afterwards called *Deacons*) to take care of the Poor, that they might more constantly be engaged in Preaching and Prayer, *Acts* v. 1—5.

25 Q. *How did the Apostles separate those whom the People chose to this Office of a Deacon?* A. They prayed, and laid their Hands on them, ver. 6.

26 Q. *Who were the most considerable of these seven Men?* A. *Stephen* and *Philip*, who were full of Faith and Zeal, and had great Gifts communicated to them.

27 Q. *What is related concerning Stephen?* A. He wrought Wonders, and no doubt he preached the Word with Power, till he was accused to the Council for Blasphemy against God and *Moses*, ver. 8--15.

28 Q. *How did Stephen defend himself?* A. By a long Rehearsal of their ancient Histories, he charged them and their Fathers with resisting the Holy Spirit, with killing the Prophets, and with breaking the Law of God; and upbraided them at last with the Murder of *Christ*, *Acts* vii. 1—15.

29 Q. *What did they do with Stephen after so bold a Speech?* A. When he told them further, that he saw the Heavens opened, and *Jesus* standing at the Right Hand of God, they cried out against

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gainst him as a Blasphemer, with a loud Voice; they cast him out of the City, and stoned him, ver. 54—58.

30 Q. *How did Stephen behave at his Death?*

A. He being the first Martyr for *Christ*, gave a glorious Instance of Faith and Love.

31 Q. *Wherein did his Faith appear?* A. At his Death he prayed, and said, *Lord Jesus, receive my Spirit*, ver. 59.

32 Q. *How did he manifest his Love?* A. He prayed for his Enemies, and said, *Lord, lay not this Sin to their Charge*, ver. 60.

33 Q. *What is recorded concerning Philip the Deacon?* A. He went down to *Samaria*, and preached *Christ* among them, and healed the Sick, and cast out Devils, *Acts viii. 5—7*.

34 Q. *Did he make any Converts here?* A. Yes, many of the *Samaritans* believed in *Christ*, and were baptized, and amongst the rest one *Simon*, a Sorcerer, was baptized, who is commonly called *Simon Magus*, ver. 9—13.

35 Q. *Did these Believers at Samaria receive the Holy Spirit also?* A. *Peter* and *John* the Apostles, came down on purpose from *Jerusalem*, and laid Hands on them, and they received the Holy Spirit, ver. 14—17.

Note, This makes it evident that *Philip*, who preached to the *Samaritans*, was not the Apostle, but the Deacon; for had he been the Apostle, there would have been no need for *Peter* and *John* to come from *Jerusalem* to lay Hands on those that believed.

36 Q. *How did Simon Magus betray his own Hypocrisy and Falshood?* A. He offered them Money, that he might have Power to communicate the Holy Ghost to others by laying on his Hands, ver. 18, 19.

37 Q. *How was he reprov'd for this his Rashness and Folly?* A. Peter said to him, Thy Money perish with thee! thou hast no Part with us in this Matter; for thy Heart is not right in the Sight of God, ver. 20, 21.

38 Q. *Whither was Philip sent next to preach?* A. The Angel of the Lord sent him to meet a great Officer of the Queen of *Ethiopia* upon the Road, as he was returning from *Jerusalem*, where he had been to worship as a Profelyte, ver. 26, 27.

39 Q. *How was he employed when Philip met him?* A. He was sitting in his Chariot, and reading the 53d Chapter of *Isaiah*, where it is written, *He was led as a Sheep to the Slaughter, &c.* ver. 28—32.

40 Q. *In what manner did Philip preach the Gospel to him?* A. Upon his Enquiry, "Who was the Person of whom the Prophet spake?" Philip preached *Jesus Christ* the Saviour to him, ver. 34, 35.

41 Q. *What Success had this Discourse of Philip?* A. He professed his Faith, that *Jesus* is the Son of God, and was baptized as soon as they came to any Water, ver. 36—38.

42 Q. *What became of Philip afterward?* A. The Spirit of the Lord caught him away, and carried him to *Azotus*; whence he travelled to *Cesarea*, and preached to all the Cities upon the Road, ver. 39, 40.

43 Q. *What are the next remarkable Actions of Peter?* A. He went down to *Lydda*, and cured *Eneas*, who had kept his Bed eight Years with the Palsy; and he went to *Joppa*, and raised *Dorcas* from the Dead, *Acts ix.* 32—41.

44 Q. *Who was this Dorcas?* A. She was a Woman full of good Works, and who made Garments for the Poor, ver. 36—39.

45 Q.

45 Q. *What was the Effect of these Miracles?*
A. Many at Lydda and Joppa believed and turned to the Lord, ver. 35—42.

46 Q. *What Message did Peter receive while he was at Joppa?* *A.* Cornelius a Centurion, that feared God, and prayed to him daily, was ordered by an Angel in a Vision, to send to Joppa for Peter, that he might teach him the Way of Salvation, Acts x. 1—6.

47 Q. *Did Peter readily go upon this Message, and preach to Cornelius, who was one of the Gentiles?* *A.* Peter, being a Jew, would have thought it unlawful to keep company with the Gentiles; i. e. to go and sojourn, and eat with them in a familiar Manner, as thinking them unclean: But God forewarned him in a Vision just before the Messengers came to him, that he should freely go and preach to the Gentiles who sent for him, ver. 19, 20, 28, 29.

48 Q. *What Sort of Vision was this whereby God forewarned Peter that the Gentiles should not be judged unclean any longer?* *A.* While the Messengers of Cornelius drew near the City, Peter went upon the House-top to pray; and there was a great Sheet appeared to be let down from Heaven, with all Manner of unclean Beasts, and Birds, and creeping Things; and a Voice bid Peter kill and eat, nor call those Things unclean which God had cleansed, ver. 9, 20.

Note, By this Vision Peter seems to have been taught these two things at once; viz. He was taught literally and expressly, that there were no more Jewish Distinctions of Meats to be observed; that he was taught by Way of Emblem, that the Gentiles should no longer be counted unclean, or unfit for Jews familiarly to eat and converse with.

49 Q. *How did Peter begin his Sermon to Cornelius and his Friends?* A. Of a Truth I perceive that God is no Respector of Persons; but in every Nation, he that feareth God, and worketh Righteousness, is accepted of him, *ver. 34, 35.*

50 Q. *What was the chief Substance of his Discourse?* A. He preached the Life and Death, and Resurrection of *Christ*; and that he was ordained to be the Judge of the World, and that whosoever believeth in him should have Remission of Sins, *ver. 36—43.*

51 Q. *Had this Sermon of Peter any remarkable Success?* A. While Peter spake these Words, the Holy Ghost fell on all that were present; and they spake with Tongues, and were baptized in the Name of the Lord, *ver. 44—48.*

52 Q. *How did Peter defend himself for conversing and eating with the Gentiles, when the Jewish Believers reproved him for it?* A. Peter related the whole Story, both of his own Vision upon the House-top, and of the Angel that was sent to *Cornelius*, and the wonderful Success of his Sermon; upon which they held their Peace, and glorified God, *Acts xi. 1—18.*

53 Q. *Were the Disciples of Christ free from Persecution at this Time?* A. They had been free from Persecution for a considerable Time in *Judea*, and *Galilee*, and *Samaria*, till *Herod* killed *James*, the Brother of *John*, with the Sword, and put *Peter* in Prison, *Acts ix. 31. and xii. 1—4.*

54 Q. *How did Peter escape from his Hands?* A. Prayer was made by the Church, without ceasing, for him; and while he was sleeping between two Soldiers, bound with two Chains, and the Centinels kept the Prison-door, at Night a Light shone in the Prison, and the Angel of the Lord awakened

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awakened him, the Chains fell from his Hands the Gates opened of their own accord, and the Angel brought him into the Street, and departed, *Acts* xii. 5—10.

55 Q. *Whither went Peter after his Release from Prison?* A. To the House of *Mary* the Mother of *John Mark*, where the Disciples were met together for Prayer, and he ordered them to acquaint the Brethren of his miraculous Deliverance, *ver.* 12—17.

56 Q. *How did Herod shew his Rage for his Disappointment?* A. He commanded the Keepers of the Prison to be put to death, being exceedingly vexed that *Peter* had escaped his hands, *ver.* 19.

57 Q. *What remarkable Judgment of God fell upon Herod?* A. Upon a special Occasion sitting on his Throne in his Royal Robes he made a Speech to the People, upon which they cried out, *It is the Voice of a God, and not of a Man*; and immediately the Angel of the Lord smote him, because he gave not God the Glory, and he was eaten of Worms, and died, *ver.* 21—23.

58 Q. *What further Account is there given of Peter in Scripture?* A. He preached the Gospel to the World, he encouraged the receiving the *Gentiles* into the Church without Circumcision by his own Example, he wrote Letters to encourage the Believers under Persecution, till at last he was crucified, as *Christ* had foretold him, *Acts* xv. 7, &c. first and second Epistle of *Peter*, *John* xxi. 18, 19. 2 *Pet.* i. 13, 14, 15.

59 Q. *Is there any thing else recorded concerning the Apostle John?* A. He also preached the Word, and wrote the History of the Life and Death of *Christ*, which is called his Gospel; he wrote

wrote several Epistles to the *Christians* he was banished to the Isle of *Patmos* for the sake of *Christ*, where he wrote the Book of the *Revelations*: In what Order he wrote these Things, does not appear from Scripture.

60 Q. *You have informed us what were the Doctrines, and what was the Religion that the Apostles and Disciples taught after Christ went to Heaven: But how comes it to pass that among these Doctrines we do not find them insisting more expressly on that great Article of the Gospel, the Redemption by Christ's Death, and the Atonement made for Sin by his Sufferings?* A. It is sufficiently evident that this Doctrine was taught the World by *Peter* and *John*, as well as by *Paul*, since there is frequent Mention of it in their Epistles, as well as it shines every where through the Epistles of *St. Paul*: Nor can we suppose their Preaching utterly forgot or neglected what their Writings abound with, *1 Pet. i. 18, 19. ii. 24. iii. 18. and iv. 1. 1 John i. 7. ii. 2. iii. 16. and v. 6.* and therefore it is possible they might preach it sometimes at first, though it be not expressly recorded in such short Abstracts of their Sermons, as we find in the Book of *Acts*.

Or, if this Doctrine was not published at first with Frequency and Freedom, there seems to be a very good Reason for it (*viz.*) because neither the *Jews* nor *Gentiles* could well bear it so soon; for it was a Stumbling-block to the *Jews*, and Foolishness to the *Greeks*, *1 Cor. i. 23.* And they were to be led by Degrees into a full Acquaintance with the Mystery of the Gospel, even as *Christ* himself led his own Disciples by slow Degrees into the Knowledge of this and other Things, as they were able to bear them, *John xvi. 12.*

C H A P. XXVI.

The Acts of PAUL the Apostle, his Travels and Sufferings, his Life and Death.

1 Q. *WHO* was Paul? A. He was a Jew of the Tribe of Benjamin, born at Tarsus; his Name at first was Saul, he was brought up in the strict Sect of the Pharisees, a Man of good Morals, and exceeding zealous of the Traditions of the Fathers, *Acts* xiii. 9. and xxi. 39. *Phil.* iii. 5, 6. *Gal.* i. 14. *Acts* vii. 58.

2 Q. *What* was his Behaviour towards the Christians while he continued a Pharisee? A. He was a very great Persecutor in his younger Years, he made Havock of the Church every where, sending Men and Women to Prison, and he encouraged those who stoned Stephen, *Acts* viii. 1, 3. and vii. 58.

3 Q. *How* came he to become a Christian? A. As he was going to Damascus with Orders from the High-Priest to bring all the Christians he could find there bound to Jerusalem, he was struck down on the Road, by a Blaze of Light from Heaven, *Acts* xix. 1, 2, 3.

4 Q. *Did* he hear any Voice at the same Time? A. A Voice from Heaven said to him, Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest? ver. 4, 5.

5 Q. *What* Effect had this upon Saul? A. He trembled and cryed out, Lord, what will thou have me to do? And the Lord bid him, arise, and go

go to the City of *Damascus*, and there he should be told his Duty, *ver.* 6.

6 Q. Did *Saul* obey this Divine Vision? A. He rose from the Earth, and found that he was struck blind, and he was led by the Hand into *Damascus*, where he was three Days without Sight and without Food and engaged much in Prayer, *ver.* 8, 9, 11.

7 Q. Who was sent to teach him his Duty there? A. *Ananias* a Disciple was ordered by the Lord in a Vision to go to him in the House where he lodged, and to restore his Eye-sight, *ver.* 11, 12. and to tell him what Honour and Duty God had appointed for him.

8 Q. Did *Ananias* go willingly on this Errand? A. He was at first afraid to go, because he had heard of his cruel Persecution of the Christians; but the Lord assured him that *Saul* would receive him, because he had given *Saul* also a Vision, of one *Ananias* to prepare him for his coming, *ver.* 10, &c.

9 Q. How did *Saul* recover his Sight? A. *Ananias* laid his Hands upon him, and he received his Sight, and was filled with the Holy Ghost, and was baptized, *ver.* 17, 18.

10 Q. Who appointed *Saul* at first to be a Preacher? A. The Lord *Jesus* ordered *Ananias* to tell him that God had chosen him to know his Will, to see *Jesus*, and to be a Witness for *Christ* to the World, *Acts* xxii. 14, &c. And some Time after that, *Christ* himself in another Vision sent him to preach to the Heathen Nations. *ver.* 21.

Note here, in St. *Paul*'s Rehearsal of this Matter to *Agrippa*, *Acts* xxvi. 16, &c. *Christ* himself is represented as giving St. *Paul* his first Commission from Heaven to the

the *Gentiles* at this time: Yet it has been questioned whether the Apostle does not in this Rehearsal join together all that *Christ* said to him both in his first Vision upon the Road to *Damascus*, and his second Vision at *Jerusalem* in the Temple, when he was more expressly sent to the *Gentiles*, *Acts* xxii. 17, 18, 21. but this is too large a Debate to be assumed here.

11 Q. *How did Saul employ himself after this wonderful Appearance?* A. He was a few Days with the Disciples at *Damascus*, and he soon preached *Christ* in the Synagogues, that he is the Son of God, to the Amazement of them that heard him, *ver.* xix. 19—22.

12 Q. *How came he to learn and preach the Gospel so soon?* A. It is generally supposed that he was taught the Gospel by *Jesus Christ* himself in three Days of his Blindness, for he declares he learnt it not from Men, *Gal.* i. 1, 11, 12, 15, 16.

13 Q. *Where did he preach the Gospel when he went from Damascus?* A. In *Arabia*, and he returned again to *Damascus*, and did not go up to the Apostles at *Jerusalem* till three Years after, *Gal.* i. 17, 18.

14 Q. *When he returned to Damascus how did the Jews bear with him?* A. They watched the Gates Night and Day to slay him, but the Disciples took him by Night, and let him down by the Wall in a Basket, *Acts* ix. 23—25. and 2 *Cor.* xi. 32, 33.

15 Q. *When he came to Jerusalem how was he received by the Disciples?* A. They were all afraid of him, because he had been so great a Persecutor of the Christians but a very few Years before, *ver.* 26.

16 Q. *How were they persuaded to believe that he was now a Disciple of Christ?* A. Barnabas brought him to the Apostles, and gave an Account of *Christ's* calling him from Heaven, and his preaching boldly at *Damascus* in the Name of *Jesus*, ver. 26, 27.

17 Q. *Who was Barnabas?* A. A Levite of *Cyprus* whose Name was *Joses*, who was a zealous Disciple of *Christ*, and a Preacher of the Gospel, whom the Apostles surnamed *Barnabas*, i. e. the Son of Consolation, *Acts* iv. 36.

18 Q. *Did Saul preach Christ at Jerusalem?* A. Yes, with great Courage; but the *Grecians*, (i. e. the *Hellenist* or *Grecian Jews*) sought to slay him, and then the Brethren persuaded him to retire to his native Place *Tarsus* in *Cilicia*, *Acts* ix. 28, 29, 30.

19 Q. *What was that other Vision which he had of Christ when he was at Jerusalem?* A. As he was praying in the Temple he saw the Lord, who assured him that the *Jews* would not receive his Witness concerning him, and bid him depart from *Jerusalem*, for that he would send him to the *Gentiles*, *Acts* xxii. 17—21.

Though this Account of *Paul's* seeing *Christ* in the Temple at *Jerusalem* seems here immediately to follow the Account of his Conversion, *Acts* xxii. 16, 17. yet some think he had not this Vision till the second time of his coming to *Jerusalem*.

20 Q. *Whither was Barnabas sent by the Apostles?* A. When they heard of the great Success of the Gospel in foreign Countries, they sent him as far as *Antioch* in *Syria* to confirm the Disciples, *Acts* xi. 22—24.

Note,

Note, This great Success of the Gospel at this time was partly among the *Jews*, who resided in other Countries, and partly the *Jewish* Profelytes of the *Gate*, or the *devout Persons*, and such as feared God, *Acts* x. 17. and xiii. 16, 50.

21 Q. *Whither did Barnabas go when he left Antioch?* A. He went to *Tarsus* to seek *Saul*, and brought him to *Antioch*, where they spent a whole Year together, and there the Disciples were first called *Christians*, *Acts* xi. 25, 26.

22 Q. *What further Commission had Barnabas and Saul to preach the Gospel to the Gentiles?* A. The Holy Spirit appointed the Prophets and Teachers at *Antioch* to separate *Barnabas* and *Saul* to the Work to which he had called them, *i. e.* to preach to the idolatrous *Gentiles*, which they did by Fasting, Prayer, and laying on their Hands, *Acts* xiii. 1, 2, 3.

23 Q. *Who was their Assistant or Attendant in this Journey?* A. *John Mark*, Nephew to *Barnabas*, *Acts* xii. 25. and xiii. 5. Col. iv. 10.

24 Q. *What Opposition did they meet with when they came to Paphos in Cyprus?* A. When *Sergius Paulus* the Governor of the Country sent for them that he might hear the Word of God, *Elymas* a *Jew*, who was a false Prophet and a Sorcerer, withstood them, in order to prevent the Governor from believing, *ver.* 6—8.

25 Q. *How was Elymas punished for this Crime?* A. *Saul* (who from this time is called *Paul* in Scripture) struck him blind with his Word, upon which the Governor believed in *Christ*, *ver.* 10—12.

Note, From *Paphos* they went to *Pamphylia* in *Asia*, and there *John Mark* returned to *Jerusalem*, and left *Paul* and *Barnabas*, *ver.* 13.

26 Q. *Where were the next remarkable Labours of Paul and Barnabas?* A. Paul preached in the Synagogue of the *Jews* at *Antioch* in *Pisidia*, where he proved *Jesus* to be the promised Saviour, and published his Death and Resurrection, and Forgiveness of Sins through his Name, *Acts* xiii. 14—41.

27 Q. *What Effect had Paul's Preaching upon the Inhabitants of that City?* A. Many of the *Jews*, filled with Envy, contradicted the Words of Paul, and blasphemed *Christ*; upon which Paul declared, that since the *Jews* rejected the Gospel, they would turn to the *Gentiles*, according to the Command of the Lord, *ver.* 45—47.

28 Q. *Did the Gentiles receive the Gospel there?* A. Many of them believed the Word of the Lord, which seems to be the first very remarkable Conversion of the idolatrous *Gentiles*: But the *Jews* prevailed so far as to drive Paul and Barnabas out of their Coasts, who shook off the Dust of their Feet against them, according to the Command of *Christ*, *ver.* 48—51. *Mat.* x. 14.

29 Q. *Whither did Barnabas and Paul travel next?* A. They went to *Iconium*, and preached the Gospel with some Success there, both among the *Jews* and *Gentiles*: till being in danger of stoning they fled to *Lystra*, *Acts* xiv. 1—6.

30 Q. *What remarkable Occurrence fell out at Lystra?* A. A Man that was born a Cripple hearing Paul preach, was healed by Paul, and he leaped and walked, *ver.* 8, 9, 10.

31 Q. *How did this Miracle affect the People?* A. They supposed Barnabas and Paul to be two of their Gods, (*viz.*) *Jupiter* and *Mercury*, who were come down in the likeness of Men; and Barnabas and Paul had much ado to hinder the People from offering Sacrifice to them, *ver.* 8—18.

32 Q. *Did the People continue in this Mind?*
A. They were so changeable, that by the Persua-
 sion of certain wicked *Jews*, they quickly stoned
Paul, and left him for dead, *ver.* 19.

33 Q. *How did Paul escape thence?* *A.* When
 his Enemies were gone, he rose up, and went with
Barnabas through many Cities where they had
 preached the Gospel to confirm the Disciples; and
 then they returned to *Antioch* in *Syria*, from whence
 they had been sent forth, and recommended to the
 Grace of God, *ver.* 20—27.

34 Q. *What new Troubles arose while they were
 at Antioch?* *A.* Some *Jewish Christians* coming
 from *Judea*, taught the Brethren that they could
 not be saved, unless they were circumcised, and
 kept the Law of *Moses*, *Acts* xv. 1.

35 Q. *How was this Controversy determined?*
A. *Paul* and *Barnabas* were sent to *Jerusalem*, to
 the Apostles and Elders about this Question, *ver.* 2.

Note, It is probable that at this time *Paul* told *Peter*,
James and *John*, of the Liberty of the Gospel or the
 Freedom from all *Jewish Ceremonies* which he preached
 to the *Gentiles*, *Gal.* ii. 1—9. and which he calls his
 Gospel, being eminently the Apostle of the *Gentiles*,
Gal. ii. 7, 8, 9. and *1 Tim.* ii. 7.

36 Q. *How did the Apostles and Elders decide it?*
A. First, *Peter* declared that the *Gentiles* had re-
 ceived the Gospel from his Mouth as well as the
Jews, and there was now no Difference between
 them, since God hath declared his Acceptance of
 them by giving them the Holy Spirit, and that
 without Circumcision. Secondly, *Barnabas* and
Paul rehearsed what wondrous Success God had
 given to their Ministry among the *Gentiles*, and
 what Miracles were wrought among them: Then
James

James delivered his Opinion, that since the *Gentiles* had received the Gospel, as it was foretold by the Prophets, they should not be burdened with Circumcision and other *Jewish* Ceremonies; upon which, at last, the Apostles and Elders, and the whole Church, sent a Message to *Antioch*, and other Countries, that the *Gentile* Converts were not bound by the *Jewish* Laws: Yet, by the Direction of the Holy Spirit, they required them at that time to abstain from Meats offered to Idols, from eating Blood, from things strangled, and from Fornication, ver. 6—30.

37 Q. *Why were these few things so particularly forbid to the Gentile Converts?* A. Some suppose these were the things always forbidden to the *Jewish* Profelytes of the Gate. See Note on Q. 20. And that it would have given too much Offence to the *Jews*, as well as to those *Profelytes*, if the Apostles had not required the *Gentile Converts* to observe these Rules, at least for the present Season.

Note, Fornication was a thing always unlawful in itself, yet here other things are joined with it which are not sinful in their own nature; because the eating of Blood and things offered to Idols were frequently attended with Fornication and Impurity among the *Gentiles* at their idolatrous Feasts, and therefore this Sin of Fornication is expressly forbidden here, to put the *Christians* always in mind of the Unlawfulness of it; and more particularly, because some professed *Christians* in that Age pretended it to be lawful, such as the *Gnosticks*, *Nicolaitans*, &c.

Abstinence from things offered to Idols seems to be but a temporary Command for particular Times and Places, since it is permitted in some Cases by the Apostle, (*viz.*) where it gives no Offence, 1 Cor. x. 19—31. And Abstinence from Blood being not in itself unlawful, seems to stand on the same foot: For it is plain, that the Reason
given

given against eating Blood is because it was devoted to God to make Atonement for Sin, *Lev. xvii. 10—14.* And the Blood of Beasts slain for Food was to be poured out on the Ground, *because the Life* or most noble part of the Creature *was contained in it*, and was devoted to God as a sort of First-fruits to sanctify the rest for the Eaters Use, But now the Blood of *Christ* having made full Atonement for Sin, and all sorts of Food under the New Testament being *sanctified to the Eater* by the Word and Prayer, *1 Tim. iv. 3, 4, 5.* Blood has neither of these Uses continued; and is therefore one of those Meats which may be eaten with Thanksgiving, though it was forbidden at first for a Season, together with Meats offered to Idols, lest the *Jews* and Profelytes should take offence.

38 Q. *What were the next Travels of Paul and Barnabas?* A. They determined to visit their Brethren in every City where they had preached the Gospel; but they could not agree about taking *John Mark* for their Assistant, because he had left them before in the middle of their Work, v. 36--38.

39 Q. *How was this Contention ended between Barnabas and Paul?* A. *Barnabas* took *Mark* and sailed to *Cyprus*; *Paul* chose *Silas* (who had been sent with them from *Jerusalem* to *Antioch*) and went through *Syria* and *Cilicia*, confirming the Churches, ver. 39—41.

40 Q. *Where did Paul meet with Timothy?* A. He was a young Disciple at *Lystra*, the Son of a Jewish Woman, and *Paul* took him for their Companion in the Ministry; and they travelled through many Parts of that Country which is now called the *Lesser Asia*, *Acts xvi. 1—8.*

Note, Asia is a large Country, one Quarter of the World. The *Lesser Asia* is the same with *Natolia*, a square

334 St. PAUL's Travels, Labours,

square Country between the *Euxine Sea* and the *Mediterranean*. But the *Asia* which the Scripture so frequently speaks of in the *Acts*, seems to be but a small Part of this *Lesser Asia* including only *Phrygia*, *Mysia*, *Caria* and *Lydia*, which are washed on the West by the *Ægean Sea*, and where the famous seven Churches were, *Rev. i. 11.*

41 Q. *Where was the next remarkable Place of their Ministry?* A. They were invited to *Macedonia* by a Vision, and they went to *Philippi*, a chief City of that Country, and preached there with some Success, *ver. 9—15.*

Note. Here it is probable that *Luke*, who wrote the *Acts of the Apostles*, became a Companion of *Paul*, because from this time he uses the Word *We* in his History.

42 Q. *What Miracle was wrought there?* A. They cast a Devil out of a certain young Woman, who brought much Gain to her Masters by foretelling things to come, *ver. 16—18.*

43 Q. *How did her Masters bear it when they saw their Gains were gone?* A. They brought *Paul* and *Silas* to the Magistrates, and charged them with teaching strange Customs; whereupon they were beaten and imprisoned, and their Feet made fast in the Stocks, *ver. 19—24.*

44 Q. *How were they released thence?* A. At Midnight *Paul* and *Silas* prayed, and sang Praises to God; the Prison was shaken with an Earthquake, the Doors opened, their Bands were loosed; upon which the Goaler awaking, was going to kill himself, supposing the Prisoners had been fled, *ver. 25—27.*

45 Q. *How was this Self-Murder prevented?* A. *Paul* and *Silas* shewed themselves as his Prisoners,

ners, preached the Gospel to him, upon which he believed, and he and his House were baptized, *ver.* 28—34.

46 Q. *But did the Magistrates then dismiss them?*

A. Yes, they desired them to depart when they knew they were *Romans*, because they had beaten and imprisoned them uncondemned, *ver.* 35—40.

47 Q. *What Trials did they meet with at Thessalonica?* A. Many *Greeks* and *Jews* were converted there; but the unbelieving *Jews* there rose up against them, and almost in every City where they came; and they went next to *Berea*, *Acts* xvii. 1—10.

48 Q. *What was the wise and generous Conduct of the Bereans?* A. They, (*i. e.* the *Jews* of *Berea*) searched the Scriptures daily, to find whether *Paul* and *Silas* taught the Truth; and by this Practice many of them were led to believe in *Christ*, *ver.* 10—13.

49 Q. *In what manner did Paul preach when he came to Athens?* A. He disputed with the *Jews* in their Synagogues, with the devout Persons, and with the *Heathen* Philosophers in the Market-Place, and on *Mars's-Hill* he took occasion to preach the true God to the People from an Altar he found inscribed, *To the unknown God*, *ver.* 16—30.

50 Q. *But did he not also preach Jesus Christ and the Gospel?* A. Yes, by preaching Natural Religion first, he led them by degrees to the Doctrine of *Christ*, and assured them, that *Jesus Christ* was appointed to be the Judge of the World, and God had raised him from the Dead, as a sure Token of it, *ver.* 30, 31.

51 Q. *What Employment had Paul at Corinth?* A. He there met with *Aquila*, a believing *Jew*,
with

with his Wife *Priscilla*, and wrought with him at his Trade, for they were both Tent-makers; but he preached in the *Jewish Synagogue* every Sabbath, *ver. 1—4.*

52 Q. *What Effect had his preaching there?*

A. He continued here by Orders received from *Christ* in a Vision a Year and six Months, and some *Jews* and many *Gentiles* believed, and were baptized, *ver. 5—11.*

53 Q. *What Persecution did he meet with here?*

A. The *Jews* brought him before *Gallio* the Deputy-Governor, but he wisely refused to take Cognizance of any of their Controversies about Religion, unless they could have charged him with some Wickedness or Injustice, *ver. 12—16.*

Note 1st, Though *Paul* found such great and remarkable Success in his Ministry among the *Corinthians*, yet by the means of some false Brethren, and some ambitious Pretenders to Apostleship, there were such Factions and Contentions raised in this Church, that cost him much Sorrow of Heart; and this was increased by the irregular Lives and immoral Practices of some of his Converts there, which occasioned his writing two large and excellent Epistles to them.

Note 2d, It is thought most probable that *Paul* who went from *Corinth* to *Cenchrea* and to *Ephesus*, left *Aquila* and *Priscilla* at *Ephesus*, where they instructed *Apollos*, a fervent Preacher, a Disciple of *John Baptist*, in the Gospel of *Christ*: But that *Paul* himself went to *Jerusalem* to the Feast, and returned to *Ephesus* again before *Aquila* went thence, and before his great Success at *Ephesus* began, which is related in the very next Chapter, *viz.* the ninth.

54 Q. *When Paul came to Ephesus, what remarkable Occurrences did he meet with there?*

A.

A. He found some Persons who were baptized only unto *John's* Baptism, and he preached *Jesus Christ* to them, and they believed, and were baptized in the Name of *Christ*: And when *Paul* laid his Hands on them, they received the Holy Ghost, and spake with Tongues, *Acts* xix. 1—7.

56 Q. *How did he perform the rest of his Ministry there?* *A.* Three Months he preached the Gospel in the *Jewish* Synagogue, but when the *Jews* were hardened against him he taught the same Gospel in the School of one *Tyrannus* for near two Years, and healed many Diseases, and cast out evil Spirits, *ver.* 8—12.

57 Q. *Was he not persecuted by the Heathens in this Place?* *A.* When *Demetrius*, a Silversmith, who made Silver Shrines for the Goddess *Diana*, (whose famous Temple stood at *Ephesus*) found that the Worship of the Goddess declined through *Paul's* Preaching, he stirred up the Men of his Trade, and by them a Multitude of People were raised against *Paul*, so that he was in danger of his Life, *ver.* 24—29.

58 Q. *How did he escape here?* *A.* The Town-Clerk finding such a rude Tumult, with soft Words composed and quieted them, and bid *Demetrius* go fairly to Law, if any Man had injured him, *ver.* 29—41. The Uproar being thus composed, *Paul* took his Leave of the Disciples, and after several short Journeys and Labours in the Gospel in those Parts he came to *Troas*, *Acts* xx. 1—6.

59 Q. *Was there any thing of Importance fell out in the seven Days while Paul tarried at Troas?* *A.* *Paul* preached, and broke Bread on the first Day of the Week, and continuing his Speech till Midnight, a young Man named *Eutychus* slept
Q and

and fell down from the third Story, and was taken up dead, *Acts* xx. 6—9.

60 Q. *How was the young Man recovered?* A. Paul fell on him and embraced him, and brought him alive before them, *ver.* 10—12.

61 Q. *What Exhortation did Paul give at Miletus?* A. He sent to *Ephesus*, and called the Elders of the Church, made a most affectionate Discourse to them; bid them, *Take heed to themselves and to the Church of God, which he had purchased with his own Blood*; warned them of grievous Wolves that should enter into the Flock, encouraged them to persevere in Faith and Holiness, and recommended them to God and the Word of his Grace, *ver.* 17—35.

62 Q. *Whither did Paul travel next?* A. He hastened to *Jerusalem* by many Journeys and Voyages, travelling through several Cities, though he was dissuaded from it by many Disciples, and was particularly told by *Agabus*, a Christian Prophet, that he should be bound at *Jerusalem*, and delivered into the Hands of the *Gentiles*, *Acts* xx. 16. and xxi. 1—15.

63 Q. *In what manner did Agabus deliver this Prophecy?* A. He bound his own Hands and Feet with Paul's Girdle, and said, *Thus saith the Holy Spirit*, so shall the *Jews* at *Jerusalem* bind the Man that owns this Girdle, *ver.* 11.

64 Q. *What was the noble Speech and Resolution of Paul on this Occasion?* A. When the Brethren wept at the Thoughts of his Sufferings, he answered, "What mean ye to weep and to break my Heart? For I am ready not to be bound only, but to die at *Jerusalem* for the Name of the Lord *Jesus*," *Acts* xxi. 12, 13.

65 Q. *What was the first thing he did when he came to Jerusalem?* A. He went to James the Apostle, and to the Elders, and declared what God had wrought by his Ministry among the Gentiles, Acts xxi. 17—20.

Note, Here he now published freely to the whole Church his Success among Idolaters, which he had communicated only before privately, and to a few, Gal. ii. 2.

66 Q. *What Advice did the Elders at Jerusalem give him?* A. They advised him to shave and purify himself by an Offering after the manner of the Jews who had the Vow of the Nazarite upon them, Numb. vi. that he might not be suspected of disobeying the Jewish Law, either by the believing or unbelieving Jews, who were all zealous for it, ver. 20—25.

Note, This Compliance of St. Paul being recommended to him by one Apostle, (*viz.*) James, and by the Elders at Jerusalem, Acts xxi. 18, 20, &c. and being put in practice by himself, who was, perhaps, the chief of the Apostles, we cannot reasonably suppose it sinful or blame-worthy, especially since the Scripture passes no Censure on it; and yet must we not say the religious Ceremonies of the Jews, and particularly all the Sin-offerings, (such as this was, Numb. vi. 14.) were abolished by the great Sacrifice of Christ, and the Introduction of Christianity by the Holy Ghost at Pentecost.

In order therefore to vindicate this Practice of St. Paul, we may consider the Jewish Ceremonies under a two-fold Aspect, (1.) as they were part of their national Laws, under God as their King; and (2.) as part of their religious Worship paid to him as their God. Now the Jewish State being not yet destroyed, may we not suppose that St. Paul might comply with these Practices as a part of the national Jewish Laws, rather than as

religious Worship, for he every where declared the *Gentiles* to be free from them.

Or, if we consider these Ceremonies only in their religious Design, may we not suppose, that from the Death of *Christ*, which was the substantial Sacrifice, these Shadows so far vanished that they ceased to be necessary, but were left, for a Season, as indifferent things to the *Jews*, which, as the Apostle expresses, *Heb. viii. 13* were *decaying and waxing old, and ready to vanish away*? May we not suppose the divine Indulgence of them for a Season, because of the Weakness of Mankind, who cannot easily bear an universal Change of their ancient Customs all at once? and for this Reason, lest the *Jews* should take too great Offence, St. Paul took *Timothy* and circumcised him, in order to make him a Preacher, since his Mother was a *Jewess*, *Acts xvi. 1, 3*. this being a lawful thing to him, though not necessary. At the same time he would not have *Titus* circumcised because he was a *Gentile*, and had nothing to do with the *Jewish* Law, *Gal. ii. 3*. And the same Apostle being a *Jew*, for the same Reason might comply with the *Jewish* Rites of shaving his Head, and sacrificing, as things left indifferent to the *Jews*, for a Season, by the Will of God, in compliance with the Weakness of Man.

67 Q. *Did this piece of Compliance secure Paul from the Persecution of the Jews?* A. The unbelieving *Jews* had such a rooted Hatred against him for his Zeal and Success in preaching up Christianity, that they seized him under pretence of his having brought *Greeks* into the Temple, though it was not true; and they were ready to tear him to pieces till the chief Captain rescued him, and gave him leave to give an Account of himself to the Multitude, *ver. 27—40*.

68 Q. *What Defence did Paul then make?* A. He gave them the History of his being a *Jew* by Birth, and

and brought up at the Feet of *Gamaliel* in *Jerusalem*, of his former Zeal against *Christ*, his being struck down to the Ground on the Road, and called from Heaven by *Jesus Christ*, and also of his Vision of *Christ* in the Temple, sending him to preach the Gospel to the *Gentiles*, *Acts* xxii. 1—21.

69 Q. *How did the Jews bear this Speech?*

A. When he spake of being sent to the *Gentiles*, they lift up their Voices and said, *Away with such a Fellow from the Earth, for it is not fit he should live*, ver. 22.

70 Q. *How was he secured from their Rage?*

A. The chief Captain again seized him, and brought him into the Castle, and the next Day he ordered the chief Priests and the Council to appear, that *Paul* might give an Account of himself to them, ver. 24—30.

71 Q. *How did Paul plead his own Cause here before the Council?*

A. He found one Part was *Sadducees*, who denied the Resurrection, and the other Part *Pharisees* who believed it; and therefore he artfully, and yet truly declared, *It is for the Hope of the Resurrection of the Dead I am called in question*: for indeed the Resurrection of *Christ* from the Dead, and our Resurrection by him, were some of the greatest Articles of the Christian Faith; and that which *Paul* preached, *Acts* xxiii. 6, 7.

72 Q. *What Effect had this upon the Council?*

A. They fell into Contention among themselves; and the *Pharisees* said, *they found no Evil in him*; and again the chief Captain secured him in the Castle, ver. 9, 10.

73 Q. *What particular Encouragement had Paul from Heaven under these Sufferings?*

A. It was this Night that the Lord *Jesus* appeared to him and said, *Be of good cheer, Paul, for as thou hast testified*

testified of me in Jerusalem, so must thou bear witness also at Rome, *Acts* xxiii. 11.

74 Q. *What was the next Danger he was exposed to?* A. More than forty Jews had bound themselves under a great Curse not to eat till they had killed Paul, and therefore they persuaded the chief Priests and Elders to desire that he might once again be brought before them, *ver.* 12—15.

75 Q. *By what Means did the Providence of God secure Paul from this Conspiracy?* A. Claudius Lysias the chief Captain having private Notice of this Conspiracy from Paul's Nephew, sent him to Cesarea to Felix the Governor of Judea by Night with a Guard of almost five hundred Men, *ver.* 16—35.

76 Q. *What was the next Step taken by the High-Priests and Elders to condemn Paul, and how did Paul defend himself?* A. They went down to Cesarea, and laid their Accusation before Felix: But Paul defended himself by declaring, *he believed the Law and the Prophets*, nor was he guilty of prophaning the Temple, or raising a Tumult, nor of any thing of which they accused him, *Acts* xxiv. 1—21.

77 Q. *What did Felix determine concerning him?* A. Felix only kept him as a Prisoner; for he saw no Reason to condemn him, and often discoursed with him, hoping that Paul or his Friends would give him a good Bribe for a Release, *ver.* 22—28.

78 Q. *Had Paul's Discourses any good Effect upon Felix?* A. Once, as he spoke concerning Faith in Christ, and reasoned of Righteousness, Temperance, and Judgment to come, Felix trembled, and bid Paul retire till he had a more convenient Season to hear him further, *ver.* 24, 25. But he kept him Prisoner still to please the Jews, *ver.* 27.

79 Q. Did the High Priests and Elders entirely drop their Accusations against Paul? A. Two Years after this, Festus was made Governor in the room of Felix, and the Jews went to Cæsarea and laid in grievous Complaints against him, *Acts* xxiv. 27. and xxv. 2.

80 Q. How did Paul come off here before Festus? A. He utterly denied the Charge of the Jews, and when Festus would have had him gone up to Jerusalem to be judged of these Matters, as the Jews desired, in hopes to kill him by the way, Paul told Festus, that he knew very well he had done the Jews no wrong, that no Man ought to deliver him up to the Hands of the Jews, and therefore he appealed to Cæsar, ver. 9—12.

81 Q. What occasion had Paul then to plead his Cause again before Agrippa, who was the King of Galilee? A. Agrippa, with his Sister Bernice, came to make a Visit to Festus; upon which Festus, among other Conversation, informed him that he was going to send Paul the Prisoner to Cæsar, upon his Appeal, and he would fain send to Cæsar a more particular Account of the Case; upon which Agrippa desired to hear Paul himself, ver. 13—27.

82 Q. What was the Substance of Paul's Speech to Agrippa? A. Paul knew that Agrippa was acquainted with the Laws and Customs of the Jews, and therefore he related before him, in brief, the History of his younger Life as a Pharisee, his Hatred of the Christians, his being called by Jesus Christ from Heazen, when he was on the Road to Damascus, and his preaching the Resurrection of Christ and his Gospel ever since; which he maintained to be all agreeable to Moses and the Prophets, *Acts* xvi. 1—23.

83 Q. *What Influence had this Speech upon Agrippa?* A. Paul addressed King Agrippa in so agreeable a manner, that Agrippa declared that he was almost persuaded to be a Christian; and that Paul had done nothing worthy of Death, or of Bonds; and that he might have been set at liberty, if he had not appealed to Cæsar, ver. 26—32.

84 Q. *How was Paul sent to Cæsar at Rome?* A. He was sent thither by Sea, with several other Prisoners, and Soldiers to guard them: They had a Voyage of utmost Danger, through Storms and dark Weather, which Paul foresaw, and warned the Sailors of it. They were at last shipwrecked, but all escaped safe to Land, as Paul had assured them by a Vision of an Angel. The Name of the Island was called *Melita*, now *Malta*, Acts xxvii.

85 Q. *Was there any remarkable Occurrence fell out there?* A. The Rain and the Cold made them kindle a Fire, and there came a Viper from among the Sticks, and fastened on Paul's Hand; but he shook it off, and felt no Harm, Acts xxviii. 1—5.

86 Q. *What did the barbarous People of the Island think of this when they saw it?* A. They thought at first this Man was a Murderer, and Vengeance pursued him at Land, though he had escaped the Sea: But when they saw him shake off the Viper, and no harm come to him, they changed their Minds, and said he was a God, ver. 4, 5, 6.

87 Q. *What Entertainment did they meet with upon the Island?* A. Publius, the chief Man there, lodged them three Days: Paul prayed, and healed his Father of a Bloody-Flux, by laying on his Hands; upon which many other diseased Persons came and were healed, ver. 7—9.

88 Q. *How long did they tarry there?* A. They tarried three Months, because it was Winter; and then

then failed again, and landed in *Italy*, and travelled towards *Rome*, *ver.* 11—13.

89 Q. *How was Paul disposed of when he came into the City?* A. He was suffered to dwell by himself with a Soldier that kept him, *ver.* 16.

90 Q. *What was Paul's first Work when he came to Rome?* A. In three Days time he sent for the chief of the *Jews* that were in the City, and excused himself to them that he was constrained to appeal unto *Cæsar*; and afterwards on a Day appointed, he preached the Gospel of *Christ* to them out of the Law of *Moses* and the Prophets, *ver.* 17—23.

91 Q. *What Effect had this Sermon of Paul on the Jews at Rome?* A. They were much divided; some believed the Gospel, and others opposed it: upon which *Paul* answered, that the Salvation of God is sent to the *Gentiles*, and they will hear it, *ver.* 24, 28.

92 Q. *How long did Paul continue there?* A. He dwelt two whole Years in his own hired House, and preached the things concerning *Christ* to all that would come to hear him, *ver.* 29—31.

Note, Here ends the History of the Book of Scripture, called the *Acts of the Apostles*. What remains is collected from the *Epistles of Paul*.

93 Q. *Since several of the Epistles of Paul are said to be written from Rome, which are those which he is supposed to write at this time?* A. That to the *Philippians*, *Ephesians*, *Colossians*, and to *Philemon*; and he tells them he shall soon come to them: and about this Time his Bonds were manifest in all the Place, having continued there so long, *Phil.* i. 13, 26. *Eph.* vi. 30. *Col.* iv. 18. *Philem.* 9, 22.

94 Q. *When he was released from Prison at Rome, whither did he go?* A. Into several Countries both of *Europe* and *Asia*, preaching the Gospel, and confirming the Christian Converts.

95 Q. *Who attended and assisted him in his Ministry and his Travels?* A. Sometimes *Tychicus*, or *Timothy*; sometimes *Titus*, *Demas*, or *Luke*, *Silas*, or *Trophimus*, whom he left sick at *Miletum*, when he went again to *Rome*. See 2 *Tim.* iv. 10, 11, 12.

96 Q. *What became of him when he came the second Time to Rome?* A. He was cast into close Prison, and when he made his first Defence all Men forsook him; and *Alexander* the Copper-smith did him much hurt, 1 *Tim.* iv. 14, 15, 16.

97 Q. *Did he finish his Life and Labours here?* A. He now tells *Timothy*, that the Time of his Departure is at hand, and he was just ready to be offered up, when he wrote the second Epistle to him from *Rome*, 2 *Tim.* iv. 6. And when he had both laboured and suffered more than any of the Apostles, as he himself had told us, 1 *Cor.* xv. 10. 2 *Cor.* xi. 23, &c. he was beheaded, as a Martyr for *Christ*, under the Reign of *Nero*, Emperor of *Rome*, as the ancient Historians inform us.

Note, My Design in writing this Summary of the Scripture-History, by way of Question and Answer, was chiefly for the easier Instruction of the younger part of Mankind, and not so much for the Improvement of the learned; for which Reason I have not been solicitous to trace out, with a critical and chronological Accuracy, every Step of the Travels of *Paul*; nor relate how often he went to *Jerusalem*, and to other Cities, in repeated Voyages and Journeys; but only to point out his most remarkable Travels, Labours and Sufferings. A more exact Account is drawn up, with great Labour and Skill, by a learned Writer, in his Book intitled *Miscellanea*

Ianea Sacra, Vol. I. to which I would refer those who desire a fuller Information of this Matter.

The principal Thing I had in view from the Beginning to the End of this Work, was to set down some of the most necessary and the most important Matters of Fact recorded in Scripture; amongst which I have chosen out those which would be most entertaining to younger Minds, and would make the deepest and most lasting Impression upon them, and such as would lead them into a Survey of the various and wonderful Transactions of the Providence and Grace of God among Men, the successive and gradual Discoveries of the Will of God to Men, the different Forms of Religion in different Ages of Mankind, the Rules of Duty toward God and toward one another; together with an Account of their Obedience or Disobedience to him, with their Blessings and their Punishments, their Afflictions, Trials and Deliverances, and that from the Beginning of the World to the Promulgation of the Gospel by the Apostles in the first Age of the Christian Church: and this is as far as the History of the Scripture reaches.

T H E E N D.

25 AP 65

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The End of the TABLE.

ADVERTISEMENT

Relating to the

F I G U R E S.

THE History of Persons and Nations, the Description of Places and Things, the Customs of particular Countries and Ages, together with the Rites and Ceremonies of Worship, may be represented to the Reader with much greater Exactness and Perspicuity, by Assistance borrowed from Maps and Figures, which set them plainly before the Eye. But there were two things which hindered me from making so great Use of these Assistances as I could have desired.

The *first* is this: It would have increased the Expence, and rendered the Book perhaps too chargeable to common private Families, and their Children, whose Instruction in the Knowledge of Things relating to the Church of God in all Ages, I have chiefly designed.

The other thing that discouraged me, was the great Difficulty to adjust the exact Form of several Places and Things mentioned in this Book; particularly that of the City *Jerusalem*, and the various remarkable Parts of it; and the Temple built by *Solomon*, and rebuilt, first by *Zerubbabel*, and afterward by *Herod*; together with the several Courts and Edifices that belonged to it. There is so very wide a Difference among the several Opinions of learned Men, who have laboured in describing the Temple, such as *Villalpandus*, *Arias*, *Montanus*, *Witsius*, *Lightfoot*, Father *L'Army*, &c. that

Advertisement relating to the FIGURES.

that it is hard to determine with any Certainty which was the true Form, and I was not willing to lead my Readers into a Mistake.

However, that this Book might not be utterly destitute of some of these Advantages, I have endeavoured to represent the *Tabernacle* raised by *Moses* in the Wilderness, in the midst of the Camp of *Israel*, together with the *Altars* and *Vessels* that relate to it, the several *Coverings* of it, the *Court* round about it, and the *Garments* of the High-Priest, that my Readers might obtain some clearer Ideas of these things; because some of these things are so often mentioned in the Old Testament, and to these the Apostle *Paul*, in his Epistle to the *Hebrews*, has so frequent Reference while he explains the Gospel of *Christ*: And I hope these will in some measure attain the End which I proposed to myself.

In the first Plate.

In the *Court of the Tabernacle* the Reader may observe the Pillars of Wood standing on Sockets of Brass, with the Hangings of fine Linnen five Cubits deep, which is supposed to be Gauze or Network, that the whole Nation might see what was done there: These Hangings went all round, and inclosed the Court, which was a long Square, a hundred Cubits in length from East to West, and fifty Cubits in breadth from North to South, *Exod.* xxxviii. 9. and xxvii. 18.

He may observe also the *Pins of Brass* fixed in the Ground, to which the Top of every *Pillar* was fastened by a Cord, to keep the Pillars firm and steady against the Wind, *Num.* iii. 37. and iv. 32.

The upper Part of the *Laver* is supposed to have several Pipes or Holes for letting Water out in a small

Advertisement relating to the FIGURES.

small Stream into the large hollow Bottom or Foot of it, whereby the Priests might wash themselves with great Conveniency.

The *Altar of Burnt-Offering* hath its Ascent made sloping, and not with Steps, which were forbidden, *Exod. xx. 26.*

The several *Tribes*, which form the *Camp of Israel*, are pitched round about the *Court* of the *Tabernacle*, according to the best Account of learned Men, which they derive from *Numb. i. 52, 53.* and *Numb. ii. Gershom, Kohath, and Merari,* which are the three Families of the Tribe of *Levi*, are nearest the *Court*: *Moses* and *Aaron* just before the *Gate* of the *Court*.

Note, In each of the *Tribes* you see their *Army* first, The *General's Tent* or *Pavilion* in the midst, and the *Tents* of the *Tribe* behind.

In the second Plate.

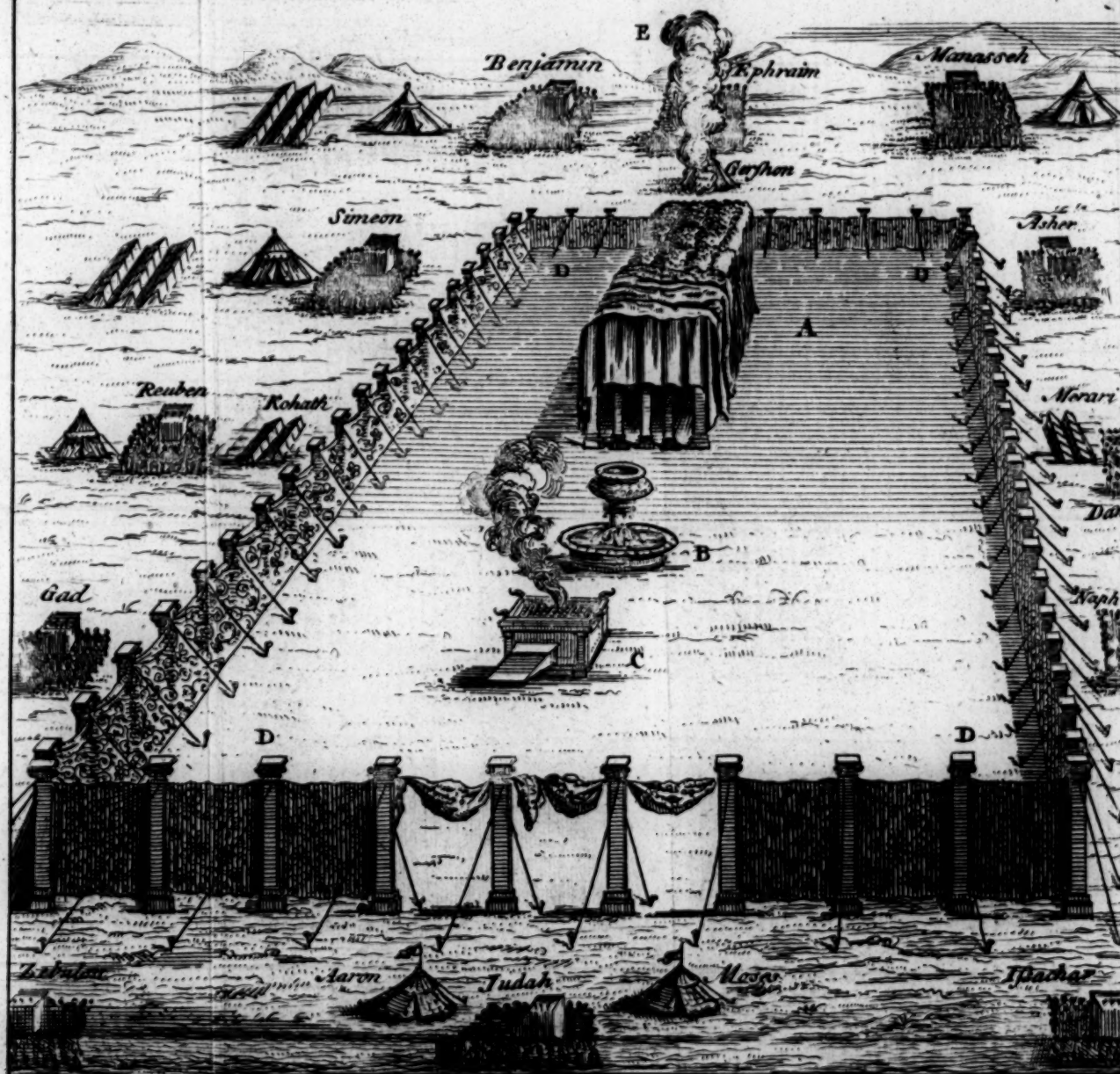
The two undermost *Coverings*, (*viz.*) that of *Goats Hair*, and that of fine *Linnen*, were divided into several *Curtains*; but the two uppermost were not. The *Covering* of fine *Linnen* was ten *Curtains*; the *Covering* of *Goats Hair* was eleven *Curtains*, that one *Curtain* might hang down on the five *Pillars* before the *Entrance* of the *Tabernacle*, or be doubled backward upon it, *Ex. xxvi. 1, &c.* And yet besides this there was a *Hanging* or *Vail* of fine *Linnen* for the *Door* of the *Tabernacle*, of blue, purple, and scarlet, wrought with *Needle-work*, like the *Vail* that hung at the *Entrance* of the *Holy of Holies*: And therefore *St. Paul* calls that the *second Vail*, *Heb. ix. 3.* in reference to this *Hanging* at the *Door* of the *Tabernacle*, or *Holy Place*, which was the first.

The

THE TABERNACLE WITH THE COURT AND CAMP.

Pl. 1.

A. The Tabernacle B. The Laver C. The Altar of burnt offering.
D. The Court E. The Cloud of Glory.



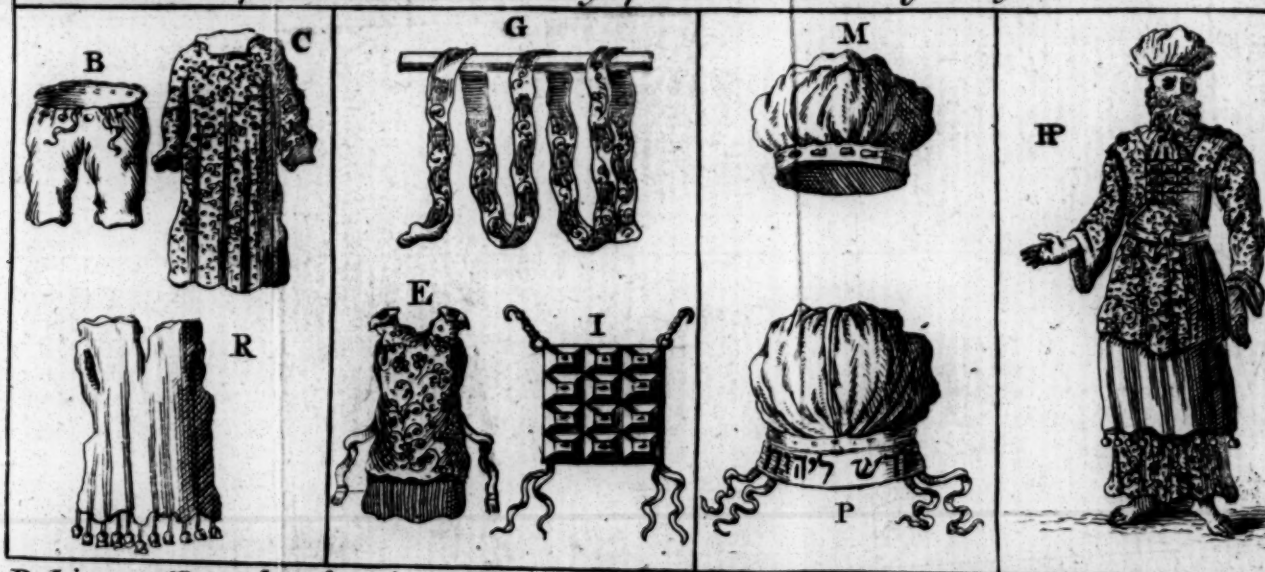


Pla. 2.

THE OUTSIDE OF THE TABERNACLE WITH ITS COVERINGS



*P. The five pillars at the entrance. B. The Boards. S. The Silver Sockets.
RS Rings and Staves or Bars. L. The under Covering of fine Linnen Curtains
G. Curtains of Goats hair. R. Covering of Rams Skins. D. of Badgers Skins.*



*B. Linnen Breeches for the priests. C. Embroider'd linnen Coat. R. Robe of the Ephod
all blue. G. Girdle of the Coat. E. Ephod & Girdle. I. Breast plate and Jewels. M. Linnen miter
P. Golden plate on the miter. H. High priest full dress.*

Advertisement relating to the FIGURES.

The five *Staves* or *Bars* thrust through all the *Rings* on the Boards of the Tabernacle, held the Tabernacle together.

In the Priests Garments.

Several of these *Vestments*, (even all in the upper Rank) belonged to the common Priests, as well as to the High-Priest; viz. *B* the Linnen Breeches, and *C* the Coat, *G* the *Girdle*, and *M* the Mitre: Yet these Vestments of the common Priests are not supposed to be embroidered, but all white. We read also of *Samuel*, when a Child, wearing a Linnen Ephod, 1 *Sam.* ii. 18. and of the common Priests having a sort of Ephod, 1 *Sam.* xxii. 18. but what that was, is not so easy to determine; probably it was like the High-Priest's, but plain and not embroidered.

Learned Men have generally supposed the curious *Girdle of the Ephod*, to be always fastened on to the *Ephod*, because it is said, *Ex.* xxviii. 8. *The Girdle which is upon it*; and that it hung out on each Side, like two Ends of a Girdle, to bind it round the Body; which therefore I have described in the same Manner, in conformity to Custom, though I think Scripture doth not certainly determine it: and on this Account I call the other Girdle *G*, the *Girdle of the Coat*, which was common to other Priests as well as the High-Priest.

In the third Plate.

Of the five *Pillars* at the Front of the Tabernacle, three are cut off both above and below, to let the Vessels behind appear.

On the six *Loaves of Shew-bread*, which stood at each End of the Golden Table, Painters and learned

Advertisement relating to the FIGURES.

learned Men generally place two Plates or Dishes of Incense, as a Covering to the Loaves; but the Scripture does not give order for it.

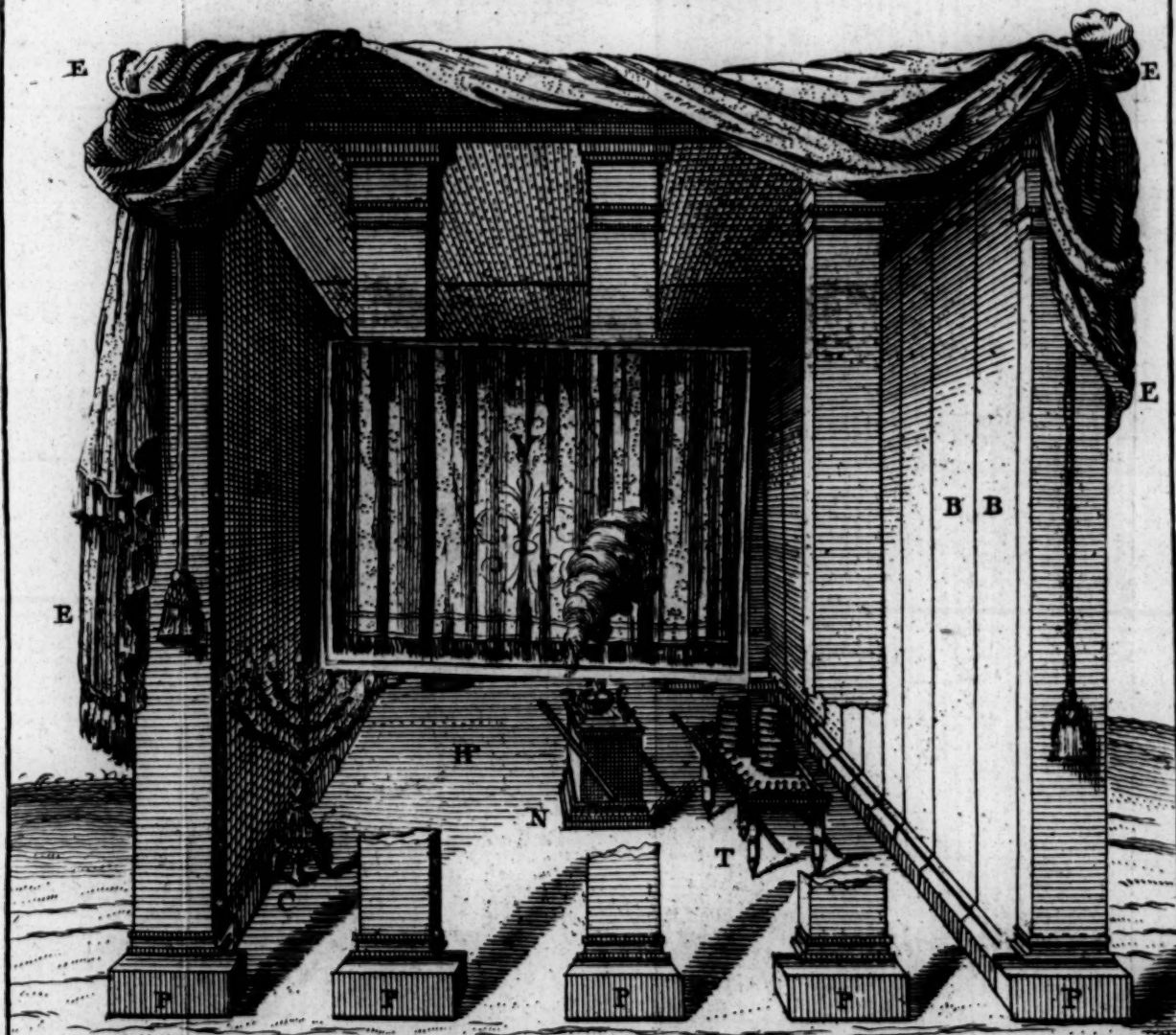
The Vail *V*, which is hung on four Pillars, is to be lifted up, to shew the *Holy of Holies* behind it, where the *Ark* of the Covenant stands.

On the Side of the Ark, and of the Altar of Incense, and the Table of Shew-bread, are *Staves* thrust through Rings, which were made to carry those Vessels on the Shoulders of the Priests, *Exod.* xxv.

The Reader, perhaps, may complain that he finds no *Cherub* upon the little Figure of the Ark in the most holy Place. The Reason of it is the same which I gave for not describing *Solomon's* Temple, *viz.* because learned Men are so greatly divided in their Opinions about the Shape or Form of a *Cherub*: And though I have taken no small Pains to enquire into this Matter, both by the Comparison of all the Texts in the Bible where it is mentioned, and by consulting many learned Writers, yet I cannot arrive at any Satisfaction or Certainty what was the true Figure of those Cherubs which were placed on the Ark: and I question whether, among the numerous Forms in which learned Men and Painters have described them, there is any one which has hit exactly on the Truth. To me it appears very probable, that if they had any Feet visible, they were cloven like the Feet of an Ox or Calf, and perhaps they might have the Face of an Ox also. But a particular Dissertation on this Subject, as the Fruit of my Inquiries, could not be so proper for this Place.

Directions

THE INSIDE OF THE TABERNACLE WITH
ITS HOLY VESSELS.



H. The most holy place. A The ark. G. The cloud of Glory. I &c. four Pillars to hang the vail on. V. The vail dividing the Holy place from the most holy. H. The Holy place. N. Altar of Incense. C. Candlestick. T. Table of Shewbread. BB &c. Boards of the Tabernacle. P &c. five pillars on which the Curtain hung at the entrance of the Tabernacle. Note the three middle pillars are cut off that the Vessels behind may appear. E. The curtain at y entrance of y Tabernacle.

J. Mynde sc.

TABLEAU DE LA FRANCE

ANCIENNE



Le Roy, par son Commandement
Le Sieur de la Roche, Lieutenant
Général de la Province de
Normandie, a fait dresser
ce Tableau, pour servir
de Mémoire à la
Postérité.

Paris, le 15 Mars 1685.

2

3

Directions to the Book-binder.

THESE Figures relate chiefly to *Chap. V. Sect. 3*, and 4. yet I desire them to be placed rather at the End of the Book, after this Advertisement.

Observe, that these Plates or Tables are a little larger than the Pages of the Book, therefore they must be placed with some Care just in the middle over-against the Pages; they must be folded once, and the Leaves of the Book must not be cut in too deep lest the Figures be damaged.

The *Vail of the most Holy Place* marked *V*, is a small square Figure to be cut off on all Sides in the outmost Line, and a Straw's Breadth of the upper Edge of it, on the Back-side, is to be pasted on, so as just to cover the most holy Place, in *Plate 3*. that it may be lifted up from the Bottom to discover the most Holy Place.

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